

ONE HUNDRED THIRTY-EIGHTH  
ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE  
SALT LAKE CITY, UTAH

APRIL 5, 6, 7, 1968

WITH REPORT OF DISCOURSES

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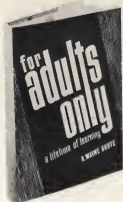


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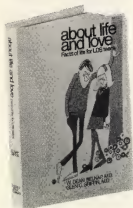


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Conf. Report



**OFFICIAL REPORT**  
**of the**  
**ONE HUNDRED THIRTY-EIGHTH**  
**ANNUAL CONFERENCE**  
**of**  
**THE CHURCH OF JESUS CHRIST**  
**OF LATTER-DAY SAINTS**  
**held in the**  
**Tabernacle on Temple Square**  
**in**  
**Salt Lake City, Utah**  
**April 5, 6, 7, 1968**



**Published by**  
**The Church of Jesus Christ of Latter-day Saints**



# The One Hundred Thirty-Eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, April 5, 1968, at 10:00 a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, April 5, Saturday, April 6, and Sunday, April 7. The General Priesthood meeting was held Saturday, April 6, at 7:00 p.m.

President David O. McKay was present in person at the opening session on Friday morning and at the 10:00 a.m. session on Saturday, but under orders of his doctors remained at home during the other sessions, where he listened to and witnessed the other sessions by direct wire by television. President McKay presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, and Joseph Fielding Smith, conducted the services assigned to each of them.

Elder David Lawrence McKay, son of President McKay, read the President's addresses to the conference in the opening session, the General Priesthood meeting on Saturday evening, and in the closing session on Sunday afternoon.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over radio and television stations, originating with KSL in Salt Lake City. Countries in Europe, Asia, Africa, and Latin America received broadcasts of the conference over the Church owned international short wave radio station WNYW in New

York. Audio and film recordings of the conference, translated into eleven languages, were sent to Japan, France, Germany, Italy, Scandinavia and Latin American countries. Rebroadcasts of all sessions of the conference were sent over KSL, Salt Lake City, KIRO at Seattle, KMBC at Kansas City, as well as WRFM at New York, beginning at midnight, Friday, and on Sunday and Monday to many parts of the United States, and of the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood conference Saturday evening was transmitted by closed circuit direct wire from the Salt Lake Tabernacle to approximately 95,000 men of the priesthood assembled in 500 buildings throughout the United States and Canada. In addition, the proceedings of the Priesthood session were broadcast publicly through KSL radio and television and were received throughout a wide area of Utah and adjacent states.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* David O. McKay (first and third sessions only), Hugh B. Brown, Nathan Eldon Tanner, Joseph Fielding Smith, Thorpe B. Isaacson, and Alvin R. Dyer.\*

*The Quorum of the Twelve Apostles:* Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Twelve Apostles:* Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Franklin D. Richards, Theodore M. Burton, Boyd K. Packer, Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks.\*\*

*The First Council of the Seventy:* Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., Loren C. Dunn.\*\*\*

*The Presiding Bishopric:* John H. Vandenberg, Robert L. Simpson, Victor L. Brown.

#### GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, with A. Wil-

liam Lund and Earl E. Olson, assistants.

*Members of the Church Board of Education,* Church educational authorities and supervisors.

*Presidents of Stakes and their Counselors,* Presidents of Temples, Patriarchs, bishoprics of wards and presidencies of branches, quorum presidencies and members of the Melchizedek and Aaronic Priesthood.

*Auxiliary Officers,* General, Stake and Ward, from all parts of the Church.

\*Elder Alvin R. Dyer was sustained at this conference as counselor in the First Presidency.

\*\*Elder Marion D. Hanks was sustained at this conference as an Assistant to the Twelve Apostles.

\*\*\*Elders Hartman Rector, Jr. and Loren C. Dunn were sustained at this conference as members of the First Council of the Seventy.

## FIRST DAY MORNING MEETING

### FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning, April 5, 1968, at 10 o'clock a.m., with President David O. McKay present and presiding. President Hugh B. Brown, first counselor in the First Presidency, conducted the services.

The Combined Brigham Young University Choruses, under the direction of Ralph Woodward, furnished the choral music for this session. Robert Cundick was at the organ console.

President Brown extended the following greeting to the conference:

#### President Hugh B. Brown

We extend to all a hearty and cordial greeting as we assemble in the opening session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are happy to announce that President David O. McKay is with us this morning, and he will preside at all sessions of this conference. He has asked me to conduct this session. We are thankful that he has been blessed with renewed health during the past six months, and is still able to carry on the heavy responsibilities of his high office.

At this time we express deep sorrow and shock at the news of the passing of a man (Dr. Martin Luther King) who dedicated his life to what he believed to be the welfare of his people. It is a shocking thing that in this age such a thing could happen. We pray God's blessings upon his family, his friends, and those associated with him.

During the past two days, the officers and teachers of the Primary Association of the Church have been in conference. We commend and congratulate these

sisters for their loyalty and devotion to the children of the Church. May God bless them in the great work they are doing.

All of the General Authorities of the Church are in attendance at this conference.

We miss the presence of Elder Antoine R. Ivins of the First Council of Seventy, who passed away on October 18, 1967. He rendered a long and faithful service to the Church.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage, originating with KSL Radio and Television in Salt Lake City. Through the generous cooperation of their owners and managers, over 300 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some of the sessions of this conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting.

For the second time, the sessions of this conference are being televised in color, and may be received by many in the United States and in Canada over most of the television stations cooperating to provide the extensive coverage of this conference.

Countries in Europe, Asia, Africa, and Latin America, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over the Church-owned international short-wave radio station WNYW, with studios in New York.

Audio tape and sound on film records of the conference will be translated into eleven languages and sent to Japan, France, Germany, Italy, Scandinavian and Latin American countries.

Re-broadcasts of all sessions of the Conference will be received over KSL Radio, KIRO Radio at Seattle, WRFM

Friday, April 5

First Day

in New York, and KMBC at Kansas City, beginning at midnight tonight, and on Sunday, and Monday, and can be heard in many parts of the United States and the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood Conference, to be held Saturday night, will be transmitted by closed-circuit wire from the Salt Lake Tabernacle to over 95,000 men of the priesthood assembled in approximately 500 buildings throughout the United States and Canada.

In addition, the proceedings of the priesthood session will be broadcast publicly over KSL Radio and Television, and will be received by many throughout a wide area of Utah and in parts of other adjoining states.

We wish to express heartfelt thanks and appreciation to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

To all assembled here in this historic Tabernacle, and to the vast radio and television audience, we extend a cordial and hearty welcome.

We should like to express our appreciation for the lovely flowers which decorate the rostrum. The Tacoma Stake made arrangements with the Puyallup Valley Daffodil Festival for 3,000 King Alfred daffodils. The beautiful calla lilies were sent to us by the Oakland-Berkeley Stake High Priests quorum. This is a wonderful contribution to the atmosphere of this conference, and we express deep appreciation to these brethren and sisters for their kindness.

### President David O. McKay

(Read by his son, David Lawrence McKay)

My dear brethren and sisters, and friends of the radio and television audience: At this moment there is just one supreme wish in my heart. It is that the Spirit of the Lord and of this great conference may be felt in every home and in every heart in the Church, as well as in the hearts and homes

We are pleased to welcome here this morning the Combined Brigham Young University Choruses. Ralph Woodward will conduct these young students, and Brother Robert Cundick is at the organ.

We shall begin this session by the chorus rendering, "The Morning Breaks, the Shadows Flee," following which the invocation will be offered by Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake.

As the opening musical number, the Brigham Young University Combined Choruses sang the anthem, "The Morning Breaks, the Shadows Flee."

Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake, offered the invocation.

### President Hugh B. Brown

The Combined Choruses of the Brigham Young University will now sing, "Behold, the Lamb of God."

The Combined Choruses of the Brigham Young University sang the anthem, "Behold, the Lamb of God."

### President Hugh B. Brown

We are all delighted with the presence here of President David O. McKay. Upon the advice of his physicians, he has asked his son, David Lawrence McKay, to read the message which he has for this conference and for the world.

of all peoples everywhere who may come within the radius of the broadcasts of the various sessions, which will be carried worldwide.

### Thanksgiving for blessings

I pray for the blessings of the Lord, not only during this session, but



throughout all of the sessions of this 138th annual conference of the Church.

My heart is filled with thanksgiving for our blessings and for God's great love for his children. The older I grow, the more grateful and impressed I am with the glorious truths and great possibilities and opportunities of the gospel of Jesus Christ.

I appreciate the loyalty, faith, brotherly love, and prayers of the membership of this Church. Realizing the great responsibility that rests upon me this morning in giving to the Church a message at a general conference, I earnestly pray for his guidance and for your faith and prayers.

I extend a hearty welcome to all present in this historic Tabernacle, erected on Temple Square by our pioneers 100 years ago, and to all who may be listening in, and pray that God's blessings may be with each of you in rich abundance.

### **The greatest event of history**

On April 14, there will be celebrated throughout Christendom the greatest event of all history—the resurrection of Jesus Christ. In speaking of that event, the Apostle Paul declared: “. . . if Christ be not risen, then is our preaching vain. . . .

“Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ. . . .” (1 Cor. 15:14-15.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth. In our time, the most direct confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, eighteen hundred years after the event Christendom will celebrate this Easter.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To him this earthly career is but a day, and its closing but the setting of life's sun; death, but a sleep, is followed by a glorious awakening in the morning of an eternal

realm. When Mary and Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in just two words: “Lazarus sleepeth.” (See John 11:11.)

### **Reality of the resurrection**

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb, that after having greeted others and mingled with others in the spirit world his spirit did again reanimate his pierced body, and after sojourning among men for the space of 40 days he ascended a glorified soul to his Father, what benign peace would come to souls now troubled with doubt and uncertainty!

On the reality of the resurrection in the minds of the apostles, the beginning of early Christianity was founded. For over four thousand years man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one had ever returned.

It was, therefore, a new and glorious message that the angel gave to the woman who, fearfully and lovingly, had approached the sepulcher in which Jesus had been buried: “. . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here. . . .” (Mark 16:6.)

### **A stupendous miracle**

If a miracle is a supernatural event whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as a fact, it is but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Someday man's enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

### Gloom of death banished

At Jesus' death, the apostles were stricken with gloom. When he lay dead, their hopes all but died. Their intense grief, the evident preparation for a permanent burial, combined to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often-repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and one-half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused, fearful, helpless.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his messianic mission fulfilled. In the words of an eminent writer, "The final and absolute seal of genuineness has been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their Risen, Glorified Lord and Savior."

### Testimony of eyewitnesses

On the evidence and testimony of these unprejudiced, unexpectant, incredulous eyewitnesses of the risen Christ, faith in the resurrection has its impregnable foundation.

The direct evidence that the tomb

did not hold Jesus is threefold: (1) the marvelous transformation in the spirit and work of his disciples; (2) the practically universal belief of the early Church, as recorded in the Gospels; and (3) the direct testimony of Paul, the earliest New Testament writer.

### Latter-day witness

In the very beginning of this dispensation of the fulness of times, the 14-year-old Joseph Smith said:

"... I saw two Personages, whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later, speaking of the reality of this vision, he testifies as follows:

"... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Confirming the irrefutable testimony of Christ's early apostles, The Church of Jesus Christ of Latter-day Saints proclaims the glorious vision of the Prophet Joseph Smith:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:22-23.)

In the light of such unimpeachable testimony as given by the ancient apostles' testimony, dating from a few years subsequent to the event itself; in the light of that most marvelous revelation in this age of the living Christ, it seems difficult indeed to understand how men can still reject him and can doubt the immortality of man.

### The way, the truth, and the life

"How can we know the way?" asked Thomas, as he sat with his fellow apostles and their Lord at the

table after the supper on the memorable night of the betrayal; and Christ's divine answer was: "I am the way, the truth, and the life. . . ." (John 14:5-6.) And so he is! He is the source of our comfort, the inspiration of our life, the author of our salvation. If we want to know our relationship to God, we go to Jesus Christ. If we would know the truth of the immortality of the soul, we have it exemplified in the Savior's resurrection.

If we desire to learn the ideal life to lead among our fellowmen, we can find a perfect example in the life of Jesus. Whatsoever our noble desires, our lofty aspirations, our ideals in any phase of life, we can look to Christ and find perfection. So, in seeking a standard for moral manhood, we need only to go to the Man of Nazareth and in him find embodied all virtues that go to make the perfect man.

### **Virtues of perfect character**

The virtues that combined to make this perfect character are truth, justice, wisdom, benevolence, and self-control. His every thought, word, and deed were in harmony with divine law and, therefore, true. The channel of communication between him and the Father was constantly open, so that truth, which rests upon revelation, was always known to him.

His ideal of justice is summed up in the admonition: "Do unto others as you would have others do unto you." (See Matt. 7:12.) His wisdom was so broad and deep that it comprehended the ways of men and the purposes of God. The apostles could not always comprehend the significance and depth of some of his simplest sayings; the lawyers could not entrap him, nor get the better of him in a discussion or argument; the greatest teachers were but pupils in his presence. Every act that is recorded of his short, though eventful, life was one of benevolence that comprehends charity and love. His self-control, whether exemplified in his power over his appetites and passions or his dignity and poise when before his persecutors, was perfect—it was divine.

Now, what are the teachings of the Church regarding these virtues and all they comprehend? If the Church fails to make men true, fails to foster moral manhood, then there is no reason for its existence, and its pretension to be Christ's Church is a farce.

### **Love of truth**

No man can be a true member of this Church and not love truth. Being true is a fundamental doctrine of the Church. When we stop to consider what this means, we begin to realize what an important element in character building truth is. A man who is true is upright, is conscientious, is honorable in all his dealings; he is faithful in fulfilling his obligations; he is trustworthy and diligent in the performance of duty; he is true to himself and, therefore, to his fellowmen and to his God.

### **Justice**

As for justice, all the teachings of the Church cry out against injustice, and its condemnation is most severe upon him who oppresses his brother. Members are admonished to use their authority justly, for "the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.) Justice is rendering to every man his due. To be just, one must of necessity be honest, fair, and impartial. He will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent, for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited. True manhood possesses justice and is an attribute of the divine nature.

### **Honesty**

Honesty, as included in justice, is the first virtue mentioned in the Church's thirteenth Article of Faith. It is impossible to associate manhood with dishonesty. To be just with one's self, one must be honest with one's self and with others. This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as

untruths. It means that we are honest in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word is better than his bond. It means that we will be honest in our dealings with the Lord, for "true honesty takes into account the claims of God as well as those of man; it renders to God the things that are God's, as well as to man the things that are man's."

### Wisdom

Wisdom: "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.) Such is the commandment of the Lord given to this generation through the Prophet Joseph Smith, and the full significance of it may be more fully realized when we know that man's eternal salvation—God's greatest gift to man—is dependent upon his knowledge; for "it is impossible for a man to be saved in ignorance." (D&C 131:6.) Wisdom is the right use of knowledge and comprehends judgment, discrimination, prudence, discretion, and study. "To know is not to be wise," says Spurgeon. "Many men know a great deal and are all the greater fools for it. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom."

### Benevolence

Benevolence in its fullest sense is the sum of moral excellence, and comprehends every other virtue. It is the motive that prompts us to do good to others and leads us to live our life for Christ's sake. All acts of kindness, of self-denial, of self-devotion, of forgiveness, of charity, of love, spring from this divine attribute. So when we say "we believe in being benevolent," we declare a belief in all the virtues that go to make a Christ-like character. A benevolent man is kind and true to his family, is active for good in his city and state, and is a faithful worker in the Church.

### Virtue of self-control

Great as are these virtues I have named, they do not seem so practical and applicable to daily life as the virtue of self-control. It is as impossible to think of moral manhood apart from self-control as to separate sunlight from the day. Self-control means the government and regulation of all our natural appetites, desires, passions, and affections; and there is nothing that gives a man such strength of character as the sense of self-conquest, the realization that he can make his appetites and passions serve him and that he is not a servant to them. This virtue includes temperance, abstinence, bravery, fortitude, hopefulness, sobriety, chastity, independence, tolerance, patience, submission, continence, purity.

One of the most practical teachings of the Church regarding this principle is the Word of Wisdom. It is true. It deals principally with the appetite. You show me a man who has complete control over his appetite, who can resist all temptations to indulge in stimulants, liquor, tobacco, marijuana, and other vicious drugs, and I will show you a youth or man who has likewise developed power to control his passions and desires.

### Loss Through Indulgence

As I have read recently of the prevalent use of these drugs among our high school and university students and others, I have become greatly alarmed. With all my heart I warn the youth of our Church and of this nation that they will lose their manhood and womanhood if they yield to this enticement of Satan. A person who indulges his appetites, either secretly or otherwise, has a character that will not serve him when he is tempted to indulge his passions.

The sexual impurity of the world today is the result of the loss of true manhood through indulgence. Unchaste thoughts have bred unchaste words, and unchaste words, unchaste acts. In the teachings of the Church, next to the crime of murder comes that

of adultery, and sexual unchastity. If the members of the Church will remain true to their belief in chastity, and will develop true manhood through practicing self-control in other ways, they will stand as beacon lights whose rays will penetrate a sin-stained world.

### **A Troublous Age**

We are indeed living in a troublous age, and many people in the Church, as well as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. At the crucifixion of Christ, a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. Their future, so far as Christ's triumph on earth was concerned, seemed all but blighted. They had been called and set apart to be "fishers" of men, and to Peter had been given the keys of the kingdom.

Notwithstanding all this, in that hour of despondency, when the resurrected Christ said to Peter, the discouraged leader of the Twelve, who had turned to his old vocation of fishing: "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." Said the Lord, "Feed my sheep." (John 21:15-16.) On that occasion Peter became conscious of his responsibility, not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, "Follow me." (John 21:19.) With that never-failing light, those 12 humble men succeeded in changing the course of human relations.

### **True guide to mankind**

Jesus' teachings may be applied just as efficaciously to social groups and national problems as to individuals, if men would only give them a trial. In our efforts to develop true manhood, we must accept Christ as the Way, the Truth, and the Life. He is the Light of Humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness.

It is a sad thing when individuals and nations extinguish that light—when Christ and his gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God and his goodness.

The gospel, the glad tidings of great joy, is the true guide to mankind; and that man or woman is happiest and most content who lives nearest to its teachings, which are the antitheses of hatred, persecution, tyranny, domination, injustice—things which foster tribulation, destruction, and death throughout the world. What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the gospel of Jesus Christ is to the sorrowing souls yearning for something higher and better than mankind has yet found on earth.

What a glorious condition will be in this old world when it can truthfully be said to Christ, the Redeemer of mankind, "All men seek for thee." (Mark 1:37.) Selfishness, envy, hatred, lying, stealing, cheating, disobedience, quarreling, and fighting among nations will then be no more!

### **Testimony of risen Lord**

Brethren and sisters, I have cherished from childhood the truth that God is a personal being and is, indeed, our Father whom we can approach in prayer and receive answers thereto. My testimony of the risen Lord is just as real as Thomas', who said to the resurrected Christ when he appeared to his disciples: "My Lord and my God." (John 20:28.) I know that he lives. He is God made manifest in the flesh; and I know that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

I know that he will confer with his servants who seek him in humility and in righteousness. I know because I have heard his voice, and I have received his guidance in matters pertaining to his kingdom here on earth.

### **Divinity of restored church**

I know that his Father, our Creator,

Friday, April 5

First Day

lives. I know that they appeared to the Prophet Joseph Smith and revealed to him the revelations which we now have recorded in the Doctrine and Covenants and in other Church works. This knowledge is as real to me as that which occurs in our daily lives. When we lay our bodies down at night, we know—we have an assurance—that the sun will rise in the morning and shed its glory over all the earth. So near to me is the knowledge of Christ's existence and divinity of this restored Church.

Members of The Church of Jesus Christ of Latter-day Saints are under obligation to make the sinless Son of Man their ideal—the One Perfect Being who ever walked the earth.

God bless the Church, particularly our young people who are going to maintain its standards. God bless fathers and mothers and teachers who instill this faith in the hearts of the youth and proclaim it throughout the world, I pray in the name of Jesus Christ. Amen.

### President Hugh B. Brown

I am sure that the profound and inspiring message from our President will find an echo in the hearts of all of us. It is a fitting and inspiring keynote to this great conference.

President Joseph Fielding Smith, president of the Quorum of the Twelve Apostles, will now address us.

### President Joseph Fielding Smith

President of the Council of the Twelve and Counselor in the First Presidency

My dear brothers and sisters, it is a pleasure to me to have the privilege of being here with you in this conference.

We as Latter-day Saints have a great many duties to perform. I wonder if we do not sometimes get a little careless, a little thoughtless, a little neglectful; and we do not pay attention to the simple things that belong to the gospel.

#### Reasons for prayer

I wonder if we ever stop to think why the Lord has asked us to pray. Did he ask us to pray because he wants us to bow down and worship him? Is that the main reason? I don't think it is. He is our Heavenly Father, and we have been commanded to worship him and pray to him in the name of his Beloved Son, Jesus Christ. But the Lord can get along without our prayers. His work will go on just the same, whether we pray or whether we do not. He knows the end from the beginning. There are many worlds that have passed through the same experience that we are going through. He has had sons and daughters on other earths, where they have had the same privileges and the same opportunities

to serve him and the same commandments that we have had given to us. Prayer is something that we need, not that the Lord needs. He knows just how to conduct his affairs and how to take care of them without any help from us. Our prayers are not for the purpose of telling him how to run his business. If we have any such idea as that, then of course we have the wrong idea. Our prayers are uttered more for our sakes, to build us up and give us strength and courage, and to increase our faith in him.

Prayer is something that humbles the soul. It broadens our comprehension; it quickens the mind. It draws us nearer to our Father in heaven. We need his help; there is no question about that. We need the guidance of his Holy Spirit. We need to know what principles have been given to us by which we may come back into his presence. We need to have our minds quickened by the inspiration that comes from him; and for these reasons we pray to him, that he may help us to live so that we will know his truth and be able to walk in its light, that we may, through our faithfulness and our obedience, come back again into his presence.

### Segregation after resurrection

If we will just be true and faithful to every covenant, to every principle of truth that he has given us, then after the resurrection we will come back into his presence and we will be just like he is; we will have bodies that will shine like the sun. Moreover, if we are faithful and true while we are here, we will be his sons and his daughters.

But the Lord is going to make a great segregation after the resurrection of mankind, and many—in fact, the greater part of the inhabitants of this earth—will not be called the sons and daughters of God, but they will go into the next world to be servants. The Lord said in that wonderful sermon we call the Sermon on the Mount:

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:13-14.)

### Gift of eternal life

Eternal life is the great gift held in reserve for all those who are willing to keep the commandments of the Lord. All will receive the resurrection. Is that eternal life? No, not in the words of our Father in heaven. We call that immortality, the right to live forever. But the Lord has put his own interpretation upon eternal life. Eternal life is to have the same kind of life that our Father in heaven has, and to be crowned with the same blessings and glories and privileges that he possesses, that we might become sons and daughters of God, members of his household.

To become sons and daughters of God, we have to keep all of the covenants that belong to the gospel and be true to them to the end of our lives. Then we will inherit; we will be called heirs. We will be joint heirs with Jesus Christ—to inherit what? Not that he is going to step down from his throne that we may ascend. Not that, but we will inherit the same

blessings and privileges, opportunities of advancement that he possesses, so that in course—I may say of time, but I will say of eternity—we may become like him, having ourselves kingdoms and thrones.

### Freedom to obey

If any of you who are here present prefer, when you get on the other side, to be a servant and perhaps go into the terrestrial kingdom, you will have that privilege. You do not have to keep other commandments. You do not need to pay your tithing; you do not even have to be baptized for the remission of your sins, if you want to go into those other kingdoms. But if you want to go into the presence of God and dwell in the celestial kingdom and see the glories of exaltation, then you must live by every word that proceeds forth from the mouth of God. We must pray to keep humble, to draw nearer to our Father in heaven, that we might be in closer communion with him.

We must learn to be truthful, obedient, sincere, having the willingness to walk by every commandment the Lord has given.

### Habits easily formed

When a man confesses that it is hard to keep the commandments of the Lord, he is making a sad confession: that he is a violator of the gospel law. Habits are easily formed. It is just as easy to form good habits as it is to form evil ones. Of course, it is not easy to tell the truth if you have been a confirmed liar. It is not easy to be honest if you have formed habits of dishonesty. A man finds it very difficult to pray if he has never prayed.

On the other hand, when a man has always been truthful, it is a hard thing for him to lie. If he has always been honest and he does some dishonest thing, his conscience protests very loudly. He will find no peace, except in repentance. If a man has the spirit of prayer, he delights in prayer. It is easy for him to approach the Lord with assurance that his petitions will be

answered. The paying of tithing is not hard for the person fully converted to the gospel, who pays his tenth on all that he receives. The Lord has given us a great truth: his yoke is easy, his burden is light, *if we love to do his will!* The Lord has said:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

If we will all serve him in this way, we will have plenty to do. The Father asks nothing inconsistent with reason but that which is in harmony with his law, and which he himself obeys. Can you imagine our Eternal Father and Savior doing nothing?

### Work for man's benefit

So we see that the great work of the Father, and of the Son, is not for self alone. They work, as they have worked hitherto, for the benefit of man. When a man joins the Church, it is on the principle of faith in the Father and in the Son and in the Holy Ghost. It is on the principle that he accepts all that pertains to the gospel. These requirements are made of all men who seek repentance and a place in the kingdom of God. If a man tries to get in by some other way, he is classed as a thief and a robber. Why? Because he is trying to obtain eternal life by fraud! He is trying to obtain a reward of exaltation by counterfeit coin, and this cannot be done.

### Importance of service

Obedience to the gospel ordinances is required of all men, and they cannot enter into the kingdom without complying with the law the Lord has given.

Our Savior came into the world to teach us love for each other, and as that great lesson was made manifest through his great suffering and death that we might live, should we not express our love for our fellowmen by service rendered in their behalf? Should we not show our appreciation

for the infinite service he rendered us, by giving service in his cause?

The man who does only those things in the Church which concern himself alone will never reach exaltation. For instance, the man who is willing to pray, to pay his tithes and offerings, and to attend to the ordinary duties which concern his own personal life, and nothing more, will never reach the goal of perfection.

Service must be given in behalf of others. We must extend the helping hand to the unfortunate, to those who have not heard the truth and are in spiritual darkness, to the needy, the oppressed. Are you failing? Let us think of the words of the poet, Will L. Thompson, as we think about being saviors on Mount Zion. The poem starts this way:

"Have I done any good in the world today?

Have I helped anyone in need?

Have I cheered up the sad,

And made someone feel glad?

If not I have failed indeed."

(Hymns, 58.)

I hope and pray that none of us fail in our service to our Father in heaven. May the Lord continue to bless us one and all and keep us in the path of truth and righteousness, I humbly pray, in the name of the Lord Jesus Christ. Amen.

### President Hugh B. Brown

The chorus and congregation will now join, upon an indication from the chorister, in singing, "We Thank Thee, O God, for a Prophet." After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will address us.

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The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet."

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After Elder Franklin D. Richards speaks to us, we shall hear from Elder Sterling W. Sill, also an Assistant to the Twelve.



## Elder Franklin D. Richards

Assistant to the Council of the Twelve

President McKay, my dear brothers and sisters: President McKay, we love you. We have been blessed and inspired this morning as we have received the great messages from you and President Smith. And now, my brothers and sisters, I pray that the Lord will bless me with his Spirit as I speak to you this morning.

As the foundations of the Church were being laid in this dispensation, many wonderful revelations were given for the guidance of those engaged in the great work.

Although some revelations were given to particular persons, we know that they were generally for the edification and direction of all who would heed them, whether at that time or at a later date.

### Qualities necessary for success

One of the great revelations was given in February 1829 through the Prophet Joseph Smith to his father, and is recorded in Section 4 of the Doctrine and Covenants.

The revelation commences with the declaration that a marvelous work is about to come forth among the children of men.

Qualities necessary for success in his service are then given and include: "... faith, virtue, knowledge, temperance, patience. . . ." (D&C 4:6.)

In today's world of uncertainty, pressures, strains, and tribulations, patience is a very essential virtue.

The dictionary definition of patience is: to be undisturbed by obstacles, delays, or failures, to be able to bear strain and stress, to be persevering, and the ability to exercise forbearance under provocation.

The apostle Paul, in writing to the Roman saints, said, "... we glory in tribulations . . . knowing that tribulation worketh patience; And patience, experience; and experience, hope." (Rom. 5:3-4.)

### Experiences develop patience

And so our trials and tribulations,

as we meet them with patience, give us valuable experiences and prepare us for challenges that lie ahead.

Likewise, it is possible to glory in health, prosperity, and happiness, as well as in tribulations. All of life's experiences provide us with opportunities to develop patience.

In periods of health, prosperity, and well-being, we are inclined to overlook the importance of patience and are apt to become impatient. It is well to remember, however, that there are many hazards connected with impatience. One of the greatest is that of overextending one's self—physically, mentally, financially, or in many ways.

In 1828 the Lord, in a revelation to the Prophet Joseph Smith, said, "Do not run faster or labor more than you have strength. . . ." (D&C 10:4.)

By exercising patience, we will not be inclined to run faster or labor more than our strength justifies.

In this regard, an adage that has been particularly helpful and inspirational to me is: "Survey large fields, but cultivate small ones." Often we want to cultivate large fields before we are properly prepared and equipped to do so.

Concentrating on an immediate task while envisioning and planning for extensive growth requires genuine patience, and patience is very essential to sound growth and development.

### A stabilizing influence

Some might construe patience to be a negative force, resulting in resignation and discouragement. However, patience is a great stabilizing influence in our lives, while impatience frequently brings fear, tensions, discouragement, and failure.

In a revelation given through the Prophet Joseph Smith to his brother Hyrum in May 1829, the Lord counseled Hyrum in regard to his assignment, saying, "... be patient until you shall accomplish it." (D&C 11:19.)

Here patience is identified as a posi-

Friday, April 5

First Day

tive force and as a requisite to accomplishment. It is important to realize that patience can be a tremendous positive force when combined with prayer, faith, and works. In this light let us further consider the great value of patience and how it can be developed.

### Ways to develop patience

One way to develop patience and to make it a positive force is to carefully plan our activities and set realistic objectives and goals. Sound planning requires meditation, patience, and prayer. President McKay has frequently referred to the great benefits to be derived from meditation.

Frequently, patience is developed when coupled with repentance: a changing of one's attitude, a controlling of one's temper, or some other corrective action. But patience combined with prayer, repentance, faith, and works will overcome obstacles of every nature.

Patience means persevering, and persevering means work—mental and physical.

President Grant used to quote Ralph Waldo Emerson: "That which we persist in doing becomes easy to do, not that the nature of the thing has changed, but that our power to do it has increased."

It is not unusual for one to develop the idea that the grass on the other side of the fence is greener. But in every aspect of life we should realize that "a rolling stone gathers no moss."

Assuming that moss in this axiom means the better things of life, then patience or staying on the job or magnifying one's calling will bring these better things to us. Then to develop patience, "don't expect too much too soon." Make the most of what you have.

### Need for patient preparation

Exercise patience in the matter of buying a new home, a new car, furniture, or other important things. Get out of debt and stay out of debt; here patience will reward you with peace of mind, happiness, and success.

A young person should plan and patiently prepare for a mission years ahead of the time he leaves, providing he wants to perform an outstanding mission.

The planning and obtaining of one's education is especially important in this day and age, and, of course, planning and preparing for one's vocation become a significant part of planning and obtaining one's education. Faith and patience are vital to accomplish these desired objectives.

Hasty courtships tend to create unhappy marriages and often result in divorce. Be patient in the selection of a husband or wife. Be patient and take sufficient time to prepare for a temple marriage. Here is one place where your patience will be rewarded with eternal blessings.

### Patience in family life

Our need for continual patience is greatest with our loved ones, our family. Here is where we may be the most impatient, but here is where patience pays the greatest dividends.

Nothing is sweeter than to watch a loving parent patiently teach his child the right way. A father stood by his small son in a swimming pool. The boy wanted so much to learn to swim. The father patiently showed him how. Day after day they returned to the pool, the father always evidencing patience and appreciation for the boy's efforts. This same method is used by truly successful parents in teaching their children the lessons of life—social, moral, intellectual, and spiritual as well as physical: telling, showing, over and over, until the lesson is learned, always with patience, love, and appreciation of every evidence of progress, no matter how small.

### Patience in church work

Patience and perseverance in Church work also pay tremendous dividends, as in all other areas of life's activities.

As early as 1831 the Lord, in a revelation given to the Prophet Joseph Smith, counseled the elders of the Church to "be not weary in well-doing, for ye are laying the foundation of a

great work. And out of small things proceedeth that which is great." (D&C 64:33.)

How important this counsel is to us today: "Be not weary in well-doing." Be patient in your home teaching and other teaching assignments, in your home evenings, and in all relationships with one another.

I recall that in our stake mission our missionaries called on one non-member family at least once every three months, covering a period of two and a half years, but were never invited into the home. Then on the next visit they were invited in. This family was then taught the gospel. As they studied, prayed, and attended Church, they received testimonies and were baptized.

The reward of patiently persevering in this case was the bringing of an entire family into the kingdom of God.

### **A mighty virtue**

As one reviews the various areas of life's activities and appreciates the many human inadequacies, the great value of patience becomes more and more evident.

Sometimes we are misunderstood, even by those who are closest to us. Under such circumstances, patience will develop within us the capacity to accept criticism and censure, whether we feel such criticism is warranted or not. This ability to exercise forbearance under provocation means that we are following the Savior's teachings, to do good to those who spitefully use us and to turn the other cheek.

Patience is truly a mighty virtue, and can be developed as we recognize its importance and make up our minds to be patient in our own life as well as with others.

I encourage you to develop patience in your daily lives and enjoy the satisfaction of accomplishment, free from many of the customary pressures and strains incident to modern living.

### **Gospel incorporates patience**

I am grateful for my knowledge of the gospel and that the gospel incorporates the remarkable principle of patience. I am most thankful for the patience my Father in heaven has evidenced with me in my life.

I am grateful for my testimony that God lives and that Jesus Christ is our Savior and Redeemer. I thank God for the Prophet Joseph Smith and for our present President and Prophet, David O. McKay, both of whom have exemplified in their lives this great quality of patience.

And may I close with the words of the apostle Paul to the Hebrew saints, "... let us run with patience the race that is set before us." (Heb. 12:1.)

In the name of Jesus Christ. Amen.

### **President Hugh B. Brown**

He to whom you have just listened is Elder Franklin D. Richards.

Elder Sterling W. Sill, an Assistant to the Twelve, will now address us. He will be followed by Elder Bruce R. McConkie, of the First Council of Seventy.

### **Elder Sterling W. Sill**

Assistant to the Council of the Twelve

My brothers and sisters, I would like to recall to your minds one of the great scenes of the holy scriptures. It has been referred to as the Lord's triumphal entry into Jerusalem. After a long absence, Jesus and his disciples were making their way toward the temple for what was to be the last

three days of the Lord's public ministry. As he came near the historic city, he wept because of the wickedness of its people.

The feast of the passover was at hand, and as he approached the city, other travelers, Jerusalem bound, merged with his party at the cross-

roads. Soon there was an imposing procession, with Jesus as the central figure, riding upon a colt, in fulfillment of an ancient prophecy. As they entered the Holy City, the people cast branches of palm trees in his path, thus carpeting his way as for the passage of a king. And for the time being he was their king, and the voices of the multitude sounded in reverberating harmony, saying, "Hosanna to the son of David: Blessed is [the King of Israel,] that cometh in the name of the Lord. . . ." (Matt. 21:9.)

This picturesque scene might well symbolize another coming, as the scripture projects our minds ahead to that time when with holy angels he will appear in flaming fire to cleanse the earth of sin and to inaugurate the millennial era of a thousand years of peace, during which he will reign personally as King of kings.

### We would see Jesus

Among those attending this particular passover were certain Greeks who sought a conference with the Master. In making their request through Philip, they said, "Sir, we would see Jesus." (John 12:21.) In these five words they were also voicing an idea that has the greatest significance for every age. That is, what could be more helpful in our own days of miracles, atheism, and crime than for everyone to have an unshakable testimony of, and an inspiring personal relationship with, the divine Ruler of this earth.

Since that long ago day, some nineteen wide centuries have come and gone. And we now have the judgment of time shining upon the life of Christ, enabling us to see it in clearer perspective. We are now aware that he is much more than a prophet from Nazareth. He is also the Son of God, the Savior of the world, the Author of life, the Redeemer of men, and the giver of all good things. By our absorbing the spirit of his life, understanding his doctrines, and following his example, this ancient Grecian request to see Jesus might well be granted in our own behalf. Certainly this request should represent the uni-

versal desire of all people, for as the sun is the center of the solar system, so is the Redeemer the center of our lives. Without the sun our solar system would fly apart, and without God the greatest values in our lives would be lost. As the apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

### This is life eternal

The prophets have looked forward to his coming since time began, and even as Jesus was being born, wise men from the east were asking: "Where is he [who] is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) And that is what wise men have been asking and doing ever since. The Master himself said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

After the people had listened to the preaching of the gospel at Pentecost, they were pricked in their hearts; and desiring the better way of life that had been recommended, they cried out to the apostles: ". . . Men and brethren, what shall we do?" And Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

### Jesus found in different ways

People have found Jesus in different ways. The Greeks found him through Philip; the wise men from the east were led to Bethlehem by his star; Peter was taken to Jesus by his brother Andrew; and Paul found him through a miracle on the Damascus road. Jesus gave his own formula for discovery when he said, "If any man will do his will, he shall know of the doctrine. . . ." (John 7:17.) He said, ". . . seek me diligently and ye shall find me. . . ." (D&C 88:63.) However, the greatest tragedy of our world

remains the fact that so many never attain this all-important objective. And yet only he who fails to seek fails to find.

Emerson pointed out the consequences of failure in this important quest when he said, "On the brink of an ocean of life and truth we are miserably dying. Sometimes we are furtherest away when we are closest by." So frequently that is true. Think how near they were who lived contemporaneously with Jesus. He walked among them; they heard him speak; they knew of his miracles; and yet they were so far away that they said, "His blood be on us, and on our children" (Matt. 27:25), and so it has been, and so it may be with us. We are so near and yet we may be so far away. We are standing on the brink of an eternal life, and yet each must take the steps that will bring him there.

### A well of living water

Jesus gave us the best approach for this accomplishment when, on the last day of the passover feast, he stood up and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, . . . out of his belly shall flow rivers of living water." (John 7:37-38.) That is, our eternal success is not like pouring water into a cistern; rather it is like opening a living spring within ourselves. Through the Prophet Jeremiah the Lord said, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out . . . broken cisterns, that can hold no water." (Jer. 2:13.) And Jesus elaborated upon this idea by saying, ". . . unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (D&C 63:23.) What a tremendous possibility for us!

As Jesus was passing through Samaria on his way to Jerusalem, he stopped to rest at Jacob's well near the ancient city of Shechem and requested a drink from the woman of

Sychar. He said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldest have asked of him, and he would have given thee living water."

"But whosoever drinketh of the water that I shall give him shall never thirst; but [it] shall be in him a well of living water springing up into everlasting life." (John 4:10, 14.)

### The greatest enrichment

Water is the universal element, and it is the symbol of life. Jesus used it to describe a personal testimony of his divinity. Pure water will also be one of the secrets of the earth's regeneration in preparation for its millennium. The Lord said, "And in the barren . . . ground shall no longer be a thirsty land." (D&C 133:29.) However, the richest treasures do not come from water breaking forth in the wastelands of the desert.

The greatest enrichment comes when we acquire a personal testimony of the divine mission of the Savior of the world and a firm determination to make our lives productive in godliness. Dr. Henry C. Link once said that nothing puts so much order into human life as to live by a good set of sound principles. And the soundest principles are the principles of the gospel of Jesus Christ. Water is also a symbol of cleanliness, and Jesus indicated that after cleansing ourselves with the soap and water of repentance, we should be baptized and have our sins washed away by his atoning sacrifice.

### Black night of apostasy

Five days after the Greeks sought their interview, Jesus was crucified. In the following years his apostles were slain, his doctrines were changed, and the long black night of apostasy settled upon the world. In foretelling this event, the Lord again used water as a figure of speech about obtaining the word of the Lord. Through the Prophet Amos he said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for

Friday, April 5

First Day

water, but of hearing the words of the Lord:

"And [men] shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." And the Lord added, "In that day shall [they] faint for thirst." (Amos 8:11-13.)

### Gospel shall be preached

But God always provides the remedy before the plague. On the Tuesday before his crucifixion on Friday, the Lord sat on the Mount of Olives and foretold the wars and troubles that would immediately precede his glorious second coming to the earth. And he himself made a solemn promise, saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

In the early spring of 1820 in upper New York State, in fulfillment of this promise, God the Father and his Son Jesus Christ reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Calvary, and the God of the latter days. The eternal springs were reopened; divine revelation was again established from heaven. And the gospel of Jesus Christ was restored to the earth in a fullness never known before in the world. The universal thirst is now being relieved for all of those who effectively seek their Redeemer. By divine order the world has now been given three great volumes of new scripture, outlining in every detail those simple principles on which the exaltation and eternal happiness of every human life depend. On every fundamental point of doctrine we again have an authoritative "Thus saith the Lord." We also have the testimony of many new witnesses supporting those of old that God lives, that the gospel is true, and that many of the great events spoken of in the scriptures are about to be fulfilled.

### Testimony of modern prophet

In our own day another prophet has known God as Moses did, face to face,

and in bearing his certain witness he has said to us, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

The greatest opportunity of our lives is found in following the spirit of this ancient Grecian request, saying, "Sir, we would see Jesus" (John 12:21); and in consequence of our faithful, righteous search, we may have an inspiring personal testimony of his divinity springing up in our own hearts.

### Unseen spiritual powers

Modern travelers to that ancient city of Shekem near the site of Jacob's well tell us that there are rivers of water flowing beneath the streets. During the daylight hours they cannot be heard. But when evening comes and the clamor dies out of the streets, when kindly sleep rests upon the city, then quite audibly in the hush of the night you can hear the music of these buried streams.

God has provided our earth with great underground reservoirs and buried rivers that may be brought to the surface to keep our earth productive and beautiful. Likewise, there are some great unseen spiritual powers that can be used to vitalize our spirits and make our lives beautiful and happy.

And in the quiet obedience of our faith and love of righteousness, God may touch these hidden abilities implanted in the depths of our souls and release great spiritual strength to purify our lives and bring about our eternal exaltation in his presence.

As someone has said, "What cool sparkling pure water is to the welfare

of the rose, so is the spirit of Christ to my life." That we may drink freely from those living waters that even now are springing up unto eternal life I humbly pray in the name of Jesus Christ. Amen.

### President Hugh B. Brown

Following Elder Bruce R. McConkie, Elder Gordon B. Hinckley of the Council of the Twelve will be our concluding speaker.

### Elder Bruce R. McConkie

#### Of the First Council of the Seventy

We have a volume of sacred scripture known as the Book of Mormon, which contains the mind and will and voice of God to the world today. Like the Bible, with which it is in complete conformity, it contains a record of God's dealings with a people who had the fullness of the everlasting gospel. Thus, both the Book of Mormon and the Bible present a summary of the doctrines of salvation, of the truths men must accept and live by to gain the celestial heaven, and both record the wondrous blessings poured out by Deity upon those in former days who walked in the light of the Lord and who kept his commandments.

The Book of Mormon is a record of God's dealings with his ancient American saints; the Bible is a similar and parallel record of his dealings with the saints in the Old World. Both shed forth a flood of light and knowledge about those truths that must be believed and obeyed to gain salvation, to gain peace in this life and eternal life in the world to come. And none now living can gain that salvation, which is the greatest of all the gifts of God, without conforming to those truths of which both books testify.

#### Salvation in Christ

But salvation is not found in a book, any book, neither the Book of Mormon nor the Bible. Salvation is in Christ; it comes because of his atoning sacrifice; his is the only name given under heaven whereby man can be saved. Salvation comes by the grace of God, through the shedding of the blood of his Son. As a Book of Mormon prophet said, "... salvation was, and is, and is to come, in and through the atoning blood of Christ,

the Lord Omnipotent." (Mosiah 3:18.)

However, salvation is made available to men because the Lord calls prophets and apostles to testify of Christ and to teach the true doctrines of his gospel. Salvation is available only when there are legal administrators who can teach the truth and who have power to perform the ordinances of salvation so they will be binding and will have efficacy, virtue, and force on earth and in heaven.

#### Record of American prophets

Now this book, the Book of Mormon, was brought forth in our day by such a legal administrator, one Joseph Smith by name. This man was called of God by his own voice and by angelic ministration. To him was given the ancient record whereon were inscribed the words of prophets and seers who dwelt on the American continent in ages past, holy men who ministered among the land's inhabitants in much the same way that biblical prophets represented the Lord in the lands of their labors.

Having received the ancient record from a heavenly messenger—from an angel named Moroni, who himself was one of the ancient American prophets—Joseph Smith then translated the book by the gift and power of God. The translated account is the Book of Mormon, a volume of holy writ of some 522 pages. Thereafter Joseph Smith, endowed with the spirit of prophecy and acting pursuant to revelation and at the direct command of God, organized The Church of Jesus Christ of Latter-day Saints, sometimes called the Mormon Church because of its acceptance of this Book of Mormon.

## Restoration of gospel

With the setting up on earth of the true Church, there came once again a restoration of the fullness of the everlasting gospel, a restoration of the fullness of those truths, keys, powers, and authorities which again enable men to gain a fullness of salvation in the heaven of God our Father.

Thus, the coming forth of the Book of Mormon, the call of Joseph Smith to represent God as a prophet on earth, the restoration of the gospel of salvation, and the setting up anew of the earthly Church and kingdom of God—all these are tied together; they are all woven into one pattern; either all of them are realities or none of them are.

We testify that Joseph Smith received the Book of Mormon record from a resurrected personage and that he translated it by the power of revelation.

## Confirms divinity of work

Now if the Book of Mormon is a true account of God's dealings with ancient inhabitants of the American continent, if it contains, as we solemnly affirm, the fullness of the everlasting gospel, then Joseph Smith was a prophet, a legal administrator, who did in fact restore the gospel and set up the true Church again on earth. In other words, if the Book of Mormon is true, The Church of Jesus Christ of Latter-day Saints is God's kingdom on earth, the only true and living Church upon the face of the whole earth, the only place where salvation may be found.

It thus becomes a matter of transcendent import for every truth seeker to learn of the truth and divinity of this volume of sacred scripture—this volume which will open the door to the knowledge of God and his laws; this volume which will introduce the truth seeker to those legal administrators who can, for instance, perform baptisms that will admit penitent persons, not alone to any earthly organization, but to that celestial realm which is God's eternal kingdom.

In all dispensations past the Lord

has called prophets and commissioned them to teach and testify to the people, with the provision that all who believed and obeyed the heaven-sent message would be saved, while those who rejected it would be damned. He has done precisely the same thing in this final gospel dispensation. By his own voice he appointed Joseph Smith to be the first and foremost of his latter-day prophets. Those who have since built on the foundation revealed to Joseph Smith have worn the same prophetic mantle and have and do stand as witnesses to the world of the truth of God's great plan of salvation in this day.

## An added witness

But in his manifold grace and goodness, God has given an added witness in this day of the eternal verity of his work. Men in this day are as much obligated as men have been in any age to hearken to the voice of the prophets, to lend a listening ear to their sayings, to open their hearts to the truths of heaven which fall from their lips. But today we also have the Book of Mormon to bear record of the truth of the message that has come from a loving Heavenly Father to us, his erring earthly children.

Joseph Smith said that the Book of Mormon was "the keystone of our religion." (*Documentary History of the Church*, Vol. 4, p. 461), meaning that the whole structure of restored truth stands or falls, depending on its truth or falsity.

Joseph Smith also wrote, "by the spirit of prophecy and revelation," that the Book of Mormon came forth to prove "to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; Thereby showing that he is the same God yesterday, today, and forever. . . ." (D&C 20:11-12.)

In the Book of Mormon is found the Lord's promise to all men that if they will read the record and ponder it in their hearts and then ask the Father in the name of Christ if it is true—asking



with a sincere heart, with real intent, having faith in Christ—he will manifest the truth of it unto them by the power of the Holy Ghost. (See Moro. 10:4.)

### **Book of Mormon is true**

Now I am one who knows by the power of the Spirit that this book is true, and as a consequence I also know, both by reason and by revelation from the Spirit, of the truth and divinity of all the great spiritual verities of this dispensation. For instance:

I know that the Father and the Son appeared to Joseph Smith—because the Book of Mormon is true.

I know that the gospel has been restored and that God has established his Church again on earth—because the Book of Mormon is true.

I know that Joseph Smith is a prophet, that he communed with God, entertained angels, received revelations, saw visions, and has gone on to

eternal glory—because the Book of Mormon is true.

I know that the Bible is the word of God as far as it is translated correctly—because the Book of Mormon is true.

I know that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the one kingdom with legal administrators who can seal men up unto eternal life—because the Book of Mormon is true.

To my testimony of the Book of Mormon I add that of the Lord God himself, who said Joseph Smith “has translated the book, . . . and as your Lord and your God liveth it is true.” (D&C 17:6.)

In the name of Jesus Christ. Amen.

### **President Hugh B. Brown**

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

## **Elder Gordon B. Hinckley**

### **Of the Council of the Twelve Apostles**

My beloved brethren and sisters: My heart was touched and my soul thrilled by the stirring testimony of the risen Lord given by President McKay this morning. I hope that no man or woman here will ever forget that testimony of our Prophet.

I was grateful the choir sang as an opening number the words of Parley P. Pratt:

“The morning breaks; the shadows flee;

Lo, Zion’s standard is unfurled!  
The dawning of a brighter day,  
Majestic rises on the world.”

(*Hymns*, 269.)

If the Lord will inspire me, I would like to use that as something of a theme.

### **War in Vietnam**

I have spoken previously from this pulpit about the war in Vietnam. With your indulgence I should like again to

say a few words on this, because I know that it is a subject on the minds and in the hearts of thousands of our people who have sons there. The welfare of their loved ones is the constant burden of their thoughts and prayers. Even for those of other nations, the war is a matter of deep concern.

One cannot have been to Vietnam as I have on a number of occasions, and felt in some small measure the dreadful sorrow of the land, without making a plea for peace a part of his daily prayers. This war, like others, is fraught with terrible evil and unspeakable tragedy. I minimize none of these.

But notwithstanding the evil and the tragedy, I see a silver thread shining through the dark and bloody tapestry of conflict. I see the finger of the Lord plucking some good from the evil designs of the adversary. I see coming out of this conflict, as I have witnessed in other conflicts in

Friday, April 5

First Day

Asia, an enlargement of the Lord's program.

### Desire to teach gospel

Not long ago I was in Saigon. Our tired little taxi took us down the muddy street to the meeting place of the Saigon Branch. It was night, the power had failed in the city, as it frequently does, and the darkness in the heavy rain was oppressive.

The narrow lane leading to our meeting place was a river of running water. Skirting this on ground slightly higher, I noticed a thin little figure with an umbrella coming out to meet us.

When we opened the taxi door, I recognized Brother Minh, an elder in The Church of Jesus Christ of Latter-day Saints, the first Vietnamese to receive the Melchizedek Priesthood.

We stood under the porch of the building while he pleaded that he be given opportunity to translate the Book of Mormon into his native tongue. I asked how he could find time to do this work. He has a job that requires long hours and tedious labor. He replied that the gospel must someday come to his people and that they will need the testimony of the Book of Mormon. He said that somehow he would find time. He understands English. He had read the Book of Mormon. He had felt of its spirit, and he knew that others would be similarly touched as they read it in their own tongue.

Like Brother Minh, I am convinced that there are many and will be many in that land who someday will respond to the message of the restored gospel. I do not know when that day will come, but I am confident that it *will* come, and that the efforts of your sons who are there in military service will make that day possible. Without their presence, I would see small prospect short of half a century.

### Prayer of dedication

May I share with you something of a sacred and inspiring experience? On Sunday, October 30, 1966, more than 200 members of the Church gathered

on the roof of the Caravelle Hotel in the heart of Saigon. We had an inspirational meeting, with talks by Elder Marion D. Hanks, President Keith E. Garner, and others. At the conclusion of that service, while speaking I felt impressed to dedicate the land for the preaching of the gospel under authorization previously given by President McKay.

Since that prayer of dedication was part of a public meeting, I feel it not inappropriate to repeat here some of the words I felt impressed to give on that occasion. I quote:

"O God, our Eternal Father, with humble hearts we meet before thee this day in this land of South Vietnam, a land which presently is torn by war, destruction, and dissension. We meet in the name of thy Son, the Lord, Jesus Christ, the Prince of Peace, to invoke thy special blessing. . . .

"We have seen in other parts of Asia the manner in which thou hast turned the hand and the work of the adversary to the good and the blessing of many of thy children. And now we call upon thee at this time that thou wilt similarly pour out thy spirit upon this land. We plead with thee, our Father and our God, that thou wilt touch the hearts of the leaders of those people who war one against another, with a spirit of understanding, a recognition of the fact that all men are sons of thine and therefore brothers, and implant in each a desire to labor for a settlement of the great conflict which rages over this land, a settlement which will be honorable, and one which will promote the cause of liberty and justice and which will guarantee the agency of those who love freedom. . . .

"Holy Father, many good men holding thy priesthood have come to this land incident to the war. While here they have sought to establish thy divine work in this part of the world. They have shared the gospel of thy Son with their associates, their fellow Americans, and with the Vietnamese people. With gratitude we have witnessed the baptism of a number of these people. And so we feel it expedient at this time, under the author-

ity given us by thy Prophet, he whom thou hast anointed and appointed to stand at the head of thy work in this day, to dedicate this land and invoke thy blessings upon it.

"We accordingly come before thee in the exercise of the holy priesthood, and in the authority of the holy apostleship in us vested we dedicate and consecrate this land of South Vietnam for the preaching of the gospel of the Lord Jesus Christ as restored through the Prophet Joseph Smith. May there from this time forward, Father, come upon this land an added measure of thy Holy Spirit to touch the hearts of the people and the rulers thereof. May they open their hearts to the teaching of the truth and be receptive to the gospel of thy Son. May those who have these blessings feel a new urge in their hearts to share with others the great gifts and powers and authority which are theirs, which have come from thee. . . .

"Open the way for the coming of missionaries, and make their labors fruitful of great and everlasting good in the lives of the people.

"To this end we seek thy blessing this holy day as we bow before thee and acknowledge with thankful hearts thy goodness unto us . . . in the name of our Redeemer, the Lord Jesus Christ. Amen."

### **Church being established**

We do not have regular missionaries there yet. I do not know when we shall be able to send them. But I am confident that day will come. In the meantime there are those, both civilian and military, who are sharing the gospel, not in contravention of any official regulations, not through regular proselyting, but they have taught when others have come seeking.

Through their efforts the work of the Church is now established in a number of areas, including legal registration of the Church in Thailand. I doubt that this would have been possible had there not been able and devoted members of the Church there incident to the war. The Lord bless these men for their goodness in the

midst of evil. The Lord bless them for their faith in the midst of overwhelming obstacles. The Lord bless them for their desires to share the precious gifts of the gospel.

### **Houses of worship constructed**

I have been impressed with the sacrifices of our people to construct houses of worship in many parts of the world, but I think I have never been so deeply touched as in witnessing the response to a suggestion made two years ago by our Vietnam zone president, a military officer. He suggested that our brethren, who were already paying their tithing, contribute their combat pay differential to a building fund. This represents the extra amount given men for battle duty. More than \$3,000 was contributed by men of the Saigon Branch on a single Sunday, and more than \$18,000 was given throughout Vietnam in 30 days. Where in all the world would you find a better expression of faith than that of these soldiers, airmen, and marines, who have given to the cause of peace that money paid them for the risks of battle?

They gave it for the construction of buildings they will never use or even see, but which will someday bless the people whose liberty they have fought to preserve.

The Lord bless them for their generosity, and may the peace of the Lord comfort the hearts of their worried fathers and anxious mothers, who implanted and cultivated in their sons a faith that today quietly shines in the dark, embattled area in which they find themselves.

### **Missionary labors of servicemen**

I hope that some of you parents who grieve over your sons who could not go on missions because of the demands of the draft will derive some small measure of comfort from the assurance that your sons may perform an effective missionary labor through their examples, and that they may assist in lifting the veil in lands of darkness in which the gospel must someday be taught.

I read for the first time this past week an interesting statement by Brigham Young. Said he:

"I shall be very happy when I can know that the people of the East Indian archipelago [which I take to mean the lands of Southeast Asia] and the people of every island and continent, both the high and the low, the ignorant and intelligent, have received the words of eternal life, and have had bestowed upon them the power of the eternal Priesthood of the Son of God. . . ." (*Journal of Discourses*, Vol. 8, p. 7.)

### Silver thread in tapestry

I make no defense of the war from this pulpit. There is no simple answer. The problems are complex almost beyond comprehension. I seek only to call your attention to that silver thread, small but radiant with hope, shining through the dark tapestry of war—namely, the establishment of a bridgehead, small and frail now; but which somehow, under the mysterious ways of God, will be strengthened, and from which someday shall spring forth a great work affecting for good the lives of large numbers of our Father's children who live in that part of the world. Of that I have a certain faith.

I have seen a prototype of what will happen as I have witnessed the development of this work in others of the ancient nations of Asia—in Korea, in Taiwan, in Okinawa, in the Philippines, and in Japan, where altogether we now have more than 25,000 Latter-day Saints.

This marvelous membership is the sweet fruit of seed once planted in dark years of war and in the troubled days immediately following, when good men of the priesthood, both civilian and military, through the example of their lives and the inspiration of their precepts, laid a foundation on which a great work has been established.

### Letter from Vietnam

May I read from a letter just received from one of our brethren in Vietnam:

"The other day in Phu Bai I saw a young member of the Church reading the paperback of *A Marvelous Work and a Wonder* (so that he would be qualified to teach any who might ask about the Church). The book was filthy, his hands were filthy, but he didn't see the dirt because he was reading so intently."

As I pictured that young infantryman in dirty battle dress, just returned from a dangerous jungle patrol, studying the gospel, two other pictures came to mind—the first, of the home in which he grew up, where there is constant prayer for his safety; the second, of the day when the clouds of war shall have lifted, when peace shall be in the land, and when there shall be congregations of the Church built upon foundations laid by such of our brethren there now.

That day will come. Of that I am confident.

"God moves in a mysterious way. . . . His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

(William Cowper, *Hymns*, 48.)

May the Lord bless our faithful brethren in Asia, and may he give us the vision to look beyond this dark day to a time when, because of their great service, his latter-day kingdom shall encompass many souls in that part of the earth, I humbly pray in the name of Jesus Christ. Amen.

### President Hugh B. Brown

Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker.

The Combined Brigham Young University Choruses will now favor us with "I Know That My Redeemer Lives," conducted by Ralph Woodward, with Robert Cundick at the organ.

Following the singing, the benediction will be offered by Elder Don Van Slooten, formerly president of the Netherlands Mission, after which this

conference will be adjourned until 2 o'clock this afternoon.

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The Combined Brigham Young University Choruses sang as the closing

number, "I Know That My Redeemer Lives," following which Elder Don Van Slooten offered the closing prayer.

Conference adjourned until 2 p.m.

## FIRST DAY AFTERNOON MEETING

### SECOND SESSION

The second session of the conference convened at 2:00 p.m., Friday, April 5, 1968.

President N. Eldon Tanner, second counselor in the First Presidency, conducted the services.

The Combined Brigham Young University Choruses furnished the choral music for this session of the conference. Roy M. Darley was at the organ console.

President Tanner made the following introductory remarks:

#### President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the One Hundred and Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay, on the advice of his doctors is remaining home today. He is watching the proceedings by television. He is presiding at all of the conference sessions. His spirit and his blessings are with us.

We extend a hearty welcome to all television and radio audiences, and to all who are gathered in this historic Tabernacle.

We are favored again this afternoon by the presence of the Combined Brigham Young University Choruses, with Brother Ralph Woodward con-

ducting and Brother Roy M. Darley at the organ.

We shall now begin these services by the Chorus singing: "A Canticle of Peace."

The invocation will be offered by Elder Arthur H. Strong, formerly president of the Argentine Mission.

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The Combined Brigham Young University Choruses sang as the opening number "A Canticle of Peace," following which the opening prayer was offered by Elder Arthur H. Strong.

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#### President N. Eldon Tanner

The invocation was just offered by Elder Arthur H. Strong, formerly president of the Argentine Mission.

The Combined Choruses will now favor us with "Guide Me to Thee," after which Elder Delbert L. Stapley of the Council of the Twelve will speak to us.

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The Combined Choruses sang the hymn, "Guide Me to Thee."

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#### President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

## Elder Delbert L. Stapley

## Of the Council of the Twelve Apostles

Quoting the apostle Paul, "Brethren," and may I add sisters and friends, "my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:1-4.)

## Voice to all men

Many people profess a zeal for God, but their lives do not always harmonize fully with spiritual knowledge. Those who sincerely believe will follow and do the works of Christ; otherwise, in their pursuit of eternal glory, they will fall short of their heavenly goal. In this dispensation of the gospel the Lord gave this admonition: "Hearken, O ye people of my church, . . . [and] ye people from afar; and . . . listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow. . . ." (D&C 1:1-3.)

Thus we see that the voice of the Lord is to all men everywhere, and none can escape the judgment for violating his laws and commandments.

## Light and truth forsake evil

Perhaps there is no better scripture known and quoted by members of the Church than this: "The glory of God is intelligence. . . ." (D&C 93:36.)

We should also understand the verse that follows this profound statement: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil one." (D&C 93:36-37.)

The glory of God being intelligence, then the glory of man, the spirit offspring of Deity, must also be intelligence, for man is God's greatest and most important creation. Our Heavenly Father is concerned about the eternal welfare and happiness of his children. He has, however, given them their free agency to choose for themselves.

President George Q. Cannon has said: "I thank God for giving us our [free] agency, because I think this earth will be a furnace to cleanse me and prepare me for a better condition of affairs and a better life, and I believe this of all of us. . . . These bodies of ours are naturally rebellious [and] full of strange appetites. We are here to conquer these desires. . . . [and] bring this earthly substance in subjection to the will of God.

" . . . It is true that some have greater power of resistance than others, but everyone has the power to close his heart against doubt, against darkness, against unbelief, against depression, against anger, against hatred, against jealousy, against malice, against envy. . . . Whenever darkness fills our minds, we may know that we are not possessed of the Spirit of God, and we must get rid of it. When we are filled with the Spirit of God, we are filled with joy, with peace and with happiness. . . ." (*Gospel Truths*, Vol. 1, pp. 15, 19-20.)

## Teach children light and truth

When our God defines intelligence as light and truth, he is not contemplating just secular and worldly knowledge, but the spiritual and eternal verities and realities of life.

The Lord has directed parents to bring up their children in light and truth. He accused some of the brethren who failed in this responsibility by admonishing them:

"You have not taught your children

light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (D&C 93:42-43.)

We cannot afford to permit our sense of eternal values to become distorted and corrupt our lives or those of our loved ones, thus destroying opportunities for eternal glory.

### Example in life of Jesus

Since the cloak of glory is the mantle of responsibility, it behooves us not only to obtain all the light and truth we can, but to use the intelligence we have to alter our lives to conform more closely to the example so beautifully portrayed in the life of Jesus.

Christ is referred to by John the Beloved as the "Word" and appropriately so, because he was and is the messenger of salvation to all nations and peoples. (See John 1:1, 4, and D&C 93:8-9.)

He is the light and life of men. No one can come into the eternal presence of God the Father except through his beloved Son, our Savior, who is the light and Redeemer of the world. To define light and truth further, I quote from another revelation wherein the Lord commands his people "to give diligent heed to the words of eternal life," and to "live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D&C 84:43-47.)

### The bondage of sin

The Lord further adds: "For whoso

cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this you may know the righteous from the wicked. . . ." (D&C 84:51-53.)

Hearkening unto the voice of the Spirit is the key and the challenge which leads to God's eternal mansions. Hear this warning: "Every spirit of man was innocent in the beginning. . . .

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . ." (D&C 93:38-39.)

It is through disobedience and man's failure to hearken unto the voice of the Spirit and the counsels of God that Satan is able to come and take away from man the light and truth of the gospel. When the light within us begins to dim, Satan moves in. When the light within us goes out, we are in his power and under his control.

When Saul, who failed to follow the instructions of the Lord, tried to justify his disobedience for doing so, the ancient prophet Samuel said: ". . . Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.)

In latter-day scriptures the Lord uses action words in the first sentence to introduce many of his revelations. It is interesting to note that "hearken" was used 23 times. We are admonished by the Lord through the Prophet Joseph Smith to behold, to hearken, to listen, and to hear, in over 60 revelations.

### Obedience brings blessings

The following scriptural statements represent warnings and counsel that are significant guidelines to our behavior in this mortal existence: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that

Friday, April 5

First Day

law upon which it is predicated." (D&C 130:20-21.)

Also: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

"... unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified.

"For," said the Lord, "intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own: judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things." (D&C 88:38-40.)

These scriptural quotations teach us the importance of bounds and limitations, and also the conditions we must meet to attain eternal peace and happiness. Only obedience to God's commandments will bring us, his children, the blessings of heaven. If we will but heed the words of eternal life and put our "trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously," our salvation and glory can be assured. (See D&C 11:12.)

### God is light

John the Beloved gave this witness and testimony of the Christ and his teachings: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:5-7.)

As a people we must stand firm, steadfast, and immovable in avoiding the evils of the world, and sustain

with all the fervor of our being the truths, standards, principles, and ideals of the gospel of Jesus Christ.

Satan is a formidable opponent, and it will take extraordinary toughness to subdue him and his agents.

The Lord has never promised that the overcoming of evil would be easy, but everyone can, if he wills, win the battle against the power of Satan.

The gospel of Christ is a lamp in our hands to guide us in righteous paths. Light can always dissipate darkness, but darkness can never replace light. It is only when the light of the Spirit within us is dimmed or goes out that the darkness of temptation and sin enters in, and Satan takes over.

### Unfruitful works of darkness

The apostle Paul, in his Epistles to the Ephesians, admonished, "... have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.)

Some of the unfruitful works of darkness as enumerated by Paul are:

"... walk not ... in the vanity of their mind,

"Having the understanding darkened, being alienated from the life of God. . . .

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:17-19.)

"[Put] away lying. . . ." (Eph. 4:25.)

"Let no corrupt communication proceed out of your mouth. . . .

"... grieve not the holy Spirit of God. . . .

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you. . . ." (Eph. 4:29-31.)

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient. . . .

"For this ye know, that no whoremonger, nor unclean person, nor



covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." (Eph. 5:3-5.)

The counsel of God is clear: avoid these "unfruitful works of darkness"—walk in light and truth.

"And be renewed in the spirit of your mind;

"... put on the new man, which after God is created in righteousness and true holiness.

"... speak every man truth with his neighbour. . . .

"... let not the sun go down upon your wrath:

"Neither give place to the devil." (Eph. 4:23-27.)

Thus has the apostle Paul designated some of the things we must avoid as the unfruitful works of darkness and some of the positive things we ought to do to walk in the light of the gospel of Jesus Christ. There are two powerful forces operative in the world today: one is the powerful influence of God; the other emanates from Satan. Even though evil is in constant competition with the good, the noble, and the beautiful in life, we should remember Joshua's declaration: "... but as for me and my house, we will serve the Lord." (Josh. 24:15.)

### Opposing forces in life

The opposing forces in life are essential for our growth and development. It is required of us to recognize the powers that lead us away from the Spirit of the Lord, and to choose the path of righteousness, which will lead us back into the presence of God. As we succeed in this "tug-of-war" between the opposing forces of good and evil, we will bring joy into our lives here and earn rewards and exaltation in the life to come.

Perhaps never before in our history has the need been greater for members of the Church to understand the opposing forces confronting them and to muster sufficient strength to resist the forces of evil and embrace the forces of good. An ancient American prophet said: "And to bring about his eternal purposes in the end of man . . . it must needs be that there was an

opposition. . . .

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (2 Ne. 2:15-16.)

Opposition seems to be as extensive and pervasive as the familiar words which signify it. It would be manifest in all other basic ideas that come in contrasting pairs: that is, good and evil, life and death, war and peace, pleasure and pain, necessity and contingency, virtue and vice. There are other terms that stand opposed one to another, such as, chance to fate, liberty to slavery, time to eternity, knowledge to opinion, and matter to form. Still other terms cannot be discussed without reference to their opposites, such as, truth and falsehood, love and hate, justice and injustice, wealth and poverty.

### Life made up of choices

The choice is up to us as we exercise our free agency. Consider the preacher who summed up this matter of opposition when he stated his feelings as follows: "There is an election going on all the time. The Lord votes for you, and the devil votes against you, but you cast the deciding vote."

"Life is made up of choices. There are two ways of doing things, the right way and the wrong way. Every responsible individual stands almost daily at the crossroads and must choose which way he will travel. He can take the road that leads to the heights where the good and great of the earth assemble, or he can take the road that leads to the depths where the victims of remorse and despondency go. Life calls for almost constant decisions and the decisions which we make reflect with accuracy our thinking and our tastes.

"... it is the development of ethical and spiritual standards which will make the right choice clear and easy. . . . What we are and what we achieve is largely a result of what we choose." (Bryant S. Hinckley, *Not by Bread Alone*, p. 39.)

### King Benjamin's message

King Benjamin, a beloved Book of Mormon prophet, exhorted his people to "open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view."

And then he reminded them of his teachings, saying: "Neither have I suffered . . . that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you." (Mosiah 2:9, 13.)

King Benjamin's message to his people was given from a tower in contrast with today's worldwide communication system, where many listening ears are tuned in to hear the sermons of this conference.

### Easier to walk in the light

The purpose of these messages is the same now as it was then: to encourage people to accept and live the gospel of Jesus Christ as revealed by God for the benefit and blessing of his children. The sufferings and sorrows resulting from disobedience are extremely difficult to bear. It is far easier to walk in the paths of righteousness and the

light of gospel truths than to fall into the sorrow of disobedience and evil doing. If we walk in the light as Christ is in the light, peace of mind, happiness, and joy will be our lot forever.

I close with another statement of the Nephite prophet, King Benjamin:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. . . ." (Mosiah 2:41.)

My brothers and sisters, I bear humble witness to the truth of these teachings. That we will all so live that we may enjoy eternal happiness and peace in our personal lives, I humbly pray in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us.

Elder Henry D. Taylor, Assistant to the Twelve, will now address us. He will be followed by Elder Boyd K. Packer, Assistant to the Twelve.

### Elder Henry D. Taylor

Assistant to the Council of the Twelve

As the psalmist contemplated with awe the beauties of the Lord's creation, with man as the crowning achievement, he exclaimed in wonderment: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion

over the works of thy hands; thou hast put all things under his feet. . . .

"O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:3-6, 9.)

Many have described man in glowing terms. This is Shakespeare's analysis: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! . . ." (*Hamlet*, Act 2.)

### What is man

Well might we ask the same question, "What is man?" and well might the answer be: Man is the spiritual offspring of heavenly parents, privileged through righteous living to come to this world, to be born of earthly parents, and to be blessed with a mortal body.

The possession of this wonderful body is a sacred trust. President Joseph Fielding Smith has declared: "The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than birth into this life and the resurrection, can spirits become like our eternal Father." (*Era*, Vol. 34 [September 1931], p. 643.)

### Mission of Adam and Eve

When Adam was placed here upon the earth, our Heavenly Father indicated that by himself, Adam never could people the earth or subdue it. "It is not good," the Lord said, "that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) So Eve was created and given to Adam in the bonds of eternal marriage, to continue with him, and to be his loving wife and companion.

This noble couple were given the commandment to perpetuate themselves: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) These objectives could not be achieved without effort, and so the Father further admonished Adam: "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.) He was to labor and struggle for a living. Then,

so that the man and wife would be united in their journey through life, the Lord added: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.) That is, one in unity, purpose, and harmony, to bring to life in mortality the spiritual offspring of Deity, to furnish mortal bodies for others, and to "replenish" or "fill" the earth. No life's purpose such as this could ever be devised by finite mind. It is truly divine.

### Ideal home environment

What a glorious thing it would be if each child born into this world could have the assurance of these things:

1. To be born into a home where parents enjoy a respected and honorable name. In other words, "to be born of goodly parents."

2. To be born into homes where they are wanted: a place in which they are loved; a place where proper examples are manifest. One father said: "I am not trying to be a model father. All I am trying to do is to live so that when someone says to my son, 'You remind me of your father,' he can stick out his chest and not his tongue."

3. A place where the children are encouraged to prepare themselves for life, both here and hereafter, to live up to their full potential; a home where they are instructed to stand on their own feet, to be independent and self-supporting; a home where they are taught to prepare to establish homes of their own through proper training and securing an adequate education.

### Security never granted

To "subdue the earth," a person must look mainly to himself and not to others, except as others might offer good counsel or set a good example. Most persons are striving to find what they consider security. It has been pointed out:

"People who look to government for 'security' are seeking that which has never been granted to human kind. Man was promised his living by the

sweat of his brow, and where he wastes his substance he will want in spite of all human devices to render it otherwise. Nowhere in her system does nature offer security to anyone or anything. Nature's way is the law of change and succession, or replacement and fulfillment; but never the unalterable, the fixed or the guaranteed. It is defeatism in the individuals to seek security in living, a misunderstanding of the function of life itself. It was not so that the pioneers of this land lived, when there were few governments to do things for them. They met the wilderness on its own terms, and pushed it back. Men and women worked together to found their homes, raise their children, and wrest a competence from what the land had to offer them. They helped one another. They had time for worship, and they knew that over man there was God. Our age is a pioneering one, and to each are offered widening chances of development. It is a neglect of self-improvement to seek security without having earned it, to attempt to reap without having sown. No government can produce what people don't in themselves create." ("Security—A Miracle" *Life Line*, October 31, 1964.)

A prominent American, in contemplating the subject, gave this advice to young people: "Don't dream about security; make it for yourself, out of yourself." He then concluded his thoughts on self-reliance with these words: "Dare to believe in yourself . . . and act accordingly. If you do, both your present and your future are secure."

### "Men are that they might have joy"

While man is struggling to achieve security and independence, he should also realize that happiness and joy can be his. The Prophet Lehi, speaking under the inspiration of the Lord, taught his sons that "men are, that they might have joy." (2 Ne. 2:25.) This joy could come from performing unselfish acts for others, a life filled with love for fellowmen, the rewards that come from honest toil, from a

home where love and kindness abide, the peace and tranquility that come from observing the commandments of the Lord.

There are many today who are seeking for thrills and so-called pleasure. These things are but momentary and fleeting. Happiness and joy come from more enduring and lasting acts. The Prophet Joseph Smith taught that "happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 255-56.)

### Rewards of life

Even though this life is real and earnest, it is possible to receive many rewards and satisfactions. I have noted serene joy in the face of a mother as she gazed with tenderness at her newly born child. I have viewed the pride, happiness, and joy in the expressions of parents as they watched and listened to the report of their son or daughter who had just returned from completing an honorable and successful mission, or other righteous achievements.

It is a humbling and warming experience to be present in the temple with the parents, friends, and families as a young couple is married and sealed for time and for all eternity. Certainly there is joy and happiness there.

I am confident that each of us has personally experienced the warm glow of happiness that comes from performing an unselfish act or rendering a service for someone else.

The Prophet Joseph Smith has said: "If a man gets a fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord. . . ." (*Ibid.*, page 308.)

### Greater blessings promised

While joy and happiness are pos-

sible in life here upon the earth, greater rewards and blessings have been promised and will come following the time of the resurrection, after we have left this frail existence. At that time those who have been faithful will not only be reunited with their families and loved ones of mortality, but they will also be privileged to dwell in the glorious celestial world where God the Father and Jesus Christ, the Son, dwell.

Surely, this will be joy supreme. And

it is possible to every one of us if we keep the faith and endure in righteousness to the end.

For this I humbly pray, in the name of the Lord, Jesus Christ. Amen.

### President N. Eldon Tanner

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us.

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve, and president of the New England Mission.

### Elder Boyd K. Packer

Assistant to the Council of the Twelve

I feel subdued in spirit this afternoon, my brethren and sisters, in coming from the mission field again to general conference, to hear the testimonies of our beloved Prophet and of the brethren. Particularly was my heart touched by the message of Elder Gordon B. Hinckley as he spoke to our servicemen, for in my life that silver thread of testimony, drawn from the dark tapestry of armed conflict, has been a guiding beacon.

#### Call to military service

Many young men listening to the conference are serving in the armed forces, or they face a call to military service. To answer the call, one must suspend many things dear and sacred. Military service requires a severance—hopefully a temporary one—from intimate and sacred ties that bind a young man to his family and from those relationships to which young manhood is so very responsive. Interruption comes likewise to schooling, and life's work is delayed. And, as always, it carries with it the threat of jeopardy to life and limb.

It is to you, our brethren in the armed forces, that I speak. Nor is the man who serves the only one concerned. There are wives and there are parents who never, never cease to love their children or fear for them.

#### Repudiation of responsibilities

A man answering the call now is

not left in total comfort that all will sustain him. There have emerged in our society groups composed mostly of restless, unchallenged young people. In the name of peace and love and brotherhood, they criticize those who, obedient to the laws of the land, have answered the call to military duty. It is puzzling to see them renouncing their obligation, repudiating their citizenship responsibilities. They declare on moral grounds, as an act of virtue, that they will not serve. One can be sensitive, even sympathetic, to their feelings, for war is an ugly thing—a heinous, hideous, ugly thing! Strangely, it is a pursuit to which mankind has turned again and again and again. The wicked have generated it, and the innocent have ultimately been provoked by it.

The Lord said: "Therefore, renounce war and proclaim peace. . . ." (D&C 98:16.) I would that all men would remain at peace.

"We love peace," said President David O. McKay, "but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of the body. 'Chains are worse than bayonets.'" (*The Improvement Era*, June 1955, p. 395.)

Recently a college student about to graduate, and under notice from the selective service, came to my office. Confused and worried, he told me of the pressure from fellow students and

Friday, April 5

First Day

from faculty members to refuse induction, to leave the country, if necessary. When the issues are so confusing—and they are confusing—what can a man do? How can he know which way to turn?

### Nephites taught defense

First, the scriptures are not silent on the subject. These are not new issues; 75 years *a.c.*, the Nephites faced such a challenge. There encircled them an ominous threat to liberty, the home, the family, and their rights of worship. While our present dilemma is not quite like theirs, all too soon the very circumstances they faced could come upon us. We would do well at least to ponder the words of their prophets: "Behold," said Moroni, "could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain." (Al. 60:11.)

The Book of Mormon records that "the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

"And this was their faith . . . if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

"And also, that God would make it known unto them whither they should go to defend themselves against their enemies and by so doing, the Lord would deliver them. . . ." (Al. 48:14-16.)

These Nephites faced not only the hostility of invading enemies, but also indifference, dissension, and corruption in their own land. But the record confirms that "they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them and also unto their fathers, that: Inasmuch as ye are not

guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hand of your enemies.

"And again, the Lord had said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion." (Al. 43:46-47.)

### Message of First Presidency

More was said anciently, but we turn to modern prophets, for they have spoken and touched on the deeper issues involved. A message of the First Presidency dated April 6, 1942, states: "... the Church is and must be against war. . . . It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiations and adjustments.

"But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord himself has told us to 'befriend that law which is the constitutional law of the land': . . .

"... When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill. . . ."

Surely no individual will be excused for any wanton act of brutality, wickedness, or destruction. Nevertheless, this statement confirms: "... He will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict. This is a major crisis in the world-life of man. God is at the helm."

A man does not necessarily have to volunteer. In fact, it would be hoped that young members of the Church

would have the strengthening, stabilizing development of missionary service, and perhaps some schooling, before they enter the service, if indeed they are required to do so at all. And sometimes they are required to serve. If so, the brethren have said: "... the members of the Church have always felt under obligation to come to the defense of their country when a call to arms was made. . . ." (*The Improvement Era*, May 1942, pp. 346, 348-49.)

### Citizenship responsibility

Though all the issues of the conflict are anything but clear, the matter of citizenship responsibility is perfectly clear. Our brethren, we know something of what you face and sense, something of what you feel.

I have worn the uniform of my native land in the time of total conflict. I have smelled the stench of human dead and wept tears for slaughtered comrades. I have climbed amid the rubble of ravaged cities and contemplated in horror the ashes of a civilization sacrificed to Moloch; yet knowing this, with the issues as they are, were I called again to military service, I could not conscientiously object!

To you who have answered that call, we say: Serve honorably and well. Keep your faith, your character, your virtue.

### Exemplars of righteousness

While war permits stomping out of a man's heart the reverent and tender virtues that exemplify true manhood, military services does not require it. You can serve and yet be exemplars of righteousness.

"It is a disgraceful thought," said President Joseph F. Smith, "that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let the soldiers that go out . . . be and remain men of honor. And when they are called, obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be accom-

plished, and not with the blood-thirsty desire to kill and to destroy." (*Conference Report*, April 1917, p. 4.)

### Righteous not lost

In armed conflicts there are casualties. Sometimes clean, worthy men, innocent of any desire to kill, devoid of any aggressive will to own that which belongs to someone else, fall victims of the confused, wicked ugliness of war.

"For," the prophet Moroni said, "the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore, ye need not suppose that the righteous will be lost because they are slain; but behold they do enter into the rest of their God." (Al. 60:13.) There are homes among us now where this heartbreak is known.

I read somewhere some simple lines of verse about a mother—and a telegram. Deep within lies a seed of strength and consolation—understood, perhaps, only by those who have faith. I can read but a few lines.

"Killed in action . . . in the line of duty."

Blind went her eyes with pain. . . .  
A moan of mortal agony,  
Then all became still again.

"Oh God! . . . my God! . . . where were you

When my son was being slain?"  
And the scalding tears of bitterness  
Drenched her cheeks like the summer rain.

"But a soft voice seemed to whisper  
In the twilight's afterglow,  
'I had a son . . . at Calvary . . .  
Two thousand years ago.'"

### Stay close to Church

God bless you, our brethren. We love you. We sustain you. There is no dishonor in your service.

Stay close to the Church, to the branches and wards near your post, to our chaplains and servicemen's groups. Carry your servicemen's kit; read from it. Live worthily.

Friday, April 5

First Day

We pray God that he will protect you—that you will not fall a mortal nor a moral casualty of war. I testify to you that “this is a major crisis in the world-life of man. God is at the helm.” (*The Improvement Era*, May 1942, p. 349.)

I bear witness that he lives and that he guides the destiny of man and of this Church, in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

He to whom we have just listened is Elder Boyd K. Packer, Assistant to the Twelve.

The congregation and chorus will now join in singing: “O Say, What Is Truth?”, after which Elder James A. Cullimore, Assistant to the Twelve, will speak to us.

The congregation and the Combined Choruses joined in singing the hymn, “O Say, What Is Truth?”.

### President N. Eldon Tanner

Elder James A. Cullimore, Assistant to the Twelve, will now address us, and he will be followed by Elder Alma Sonne, Assistant to the Twelve.

### Elder James A. Cullimore

Assistant to the Council of the Twelve

Since next Sunday is Easter Sunday, I want to direct my remarks to this important day and the circumstances surrounding it.

There are two great festal days in the Christian year: one is Christmas and the other is Easter. The first is in honor of the Lord's coming into the world. It is a glorious occasion. Wherever there are a home and children, in every quarter of the world, there is joy on this great occasion. Old grudges disappear, feuds are forgotten, and love flows from heart to heart at Christmastime.

### The Lord is risen

Yet Christmas is less a day of victory than Easter, for the story that begins then is incomplete until it is crowned by the announcement, “The Lord is risen.” Someone has so beautifully said: “If the Savior, having breathed his last on the cross, had never come back to the world in life as he promised, then the Star of Bethlehem might as well never have flamed, the angels as well never have sung ‘Glory to God in the Highest’ in the midnight sky, and the wise men from the east need not have taken their journey to find the babe in the manger. We might have wept over our crucified king if he had never risen from the

dead, but we sound his praises now because he lives and reigns forever and ever.” (Author unknown.)

The story is told of a man walking down a street in Chicago who came to a store window where there was displayed a beautiful picture of the crucifixion. As he stood gazing spell-bound at the vivid picture story, he suddenly became conscious that at his side stood a little boy. The boy too was gazing at the picture, and his tense expression made the man know that the crucifixion had really gripped the eager little soul. Touching the boy on the shoulder, the man said, “Sonny, what does it mean?”

“Don’cha know?” he answered, his face full of the marvel of the man’s ignorance. “That there man is Jesus, and them others is Roman soldiers, and the woman crying is his mother, and,” he added, “they killed him.”

The man was loath to leave the window, but he could not tarry always at the tragic scene, so he turned away and walked down the street. In a few moments he heard pattering footsteps, and there came rushing toward him the little boy.

“Say, mister!” he exclaimed breathlessly. “I forgot to tell you, but he rose again!”



## The conquest of death

Yes, he rose again. The advent on earth of the Redeemer is of less importance than the conquest of death and the grave, for it was only by rising from the grave that he could redeem the world. Hence, his resurrection signalizes the redemption of mankind and becomes one of the greatest of all occasions for every child of God.

Our author continues: "It required the resurrection to complete the work of redemption. The marvel of the manger birth attracted little attention from an ancient people, accustomed to accept the marvelous. The miracle of Galilee failed to astound a world that treated miracles as a matter of course. The martyrdom of Calvary was not in itself sufficient to prove that Jesus was the Savior of the world; but when the angel of the resurrection showed the weeping followers of Jesus an empty tomb on the morning of the first resurrection, no one who accepted the story with a saving faith could deny that the Nazarene was the world's Savior and the conqueror of death."

Yes, he rose again, for you and me—for all the children of God—that we might not be lost but that we might live again and have immortality and eternal life. Unto every man, woman, and child he brought immortality. Listen to the words of Alma: "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."

"The spirit and the body shall be reunited again in its perfect form. . . .

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous. . . ." (Al. 11:42-44.)

Paul said: "For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

## Gift of eternal life

All this comes without effort on our part through the grace of our Lord Jesus Christ. Unto those who believe on him, repent of their sins, and keep his commandments and prove faithful to the end shall come the greatest gift of all in the atonement, not only immortality, but eternal life also, for the Lord has said, "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) In the words of Nephi: ". . . Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:20.)

## Died for men's sins

Yes, he rose again, for the Father gave him to have "life in himself," because he had strength to suffer, bleed, and die for our sins individually, and for the transgression of Adam, that we might not have to suffer ourselves if we keep his commandments.

The Savior himself said: "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:16-19.)

Amulek understood this as he prophesied of the coming of the Savior: "And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there had been no redemption

made, except it be the loosing of the bands of death. . . ." (Al. 11:40-41.)

### Story of the resurrection

Listen to the story of the resurrection as related by James E. Talmage:

"Saturday, the Jewish Sabbath, had passed, and the night preceding the dawn of the most memorable Sunday in history was well nigh spent, while the Roman guard kept watch over the sealed sepulchre wherein lay the body of the Lord Jesus. While it was yet dark, the earth began to quake; an angel of the Lord descended in glory, rolled back the massive stone from the portal of the tomb, and sat upon it. His countenance was brilliant as the lightning, and his raiment was as the driven snow for whiteness. The soldiers, paralyzed with fear, fell to the earth as dead men. When they partially recovered from their fright, they fled from the place in terror. Even the rigor of Roman discipline, which decreed summary death to every soldier who deserted his post, could not deter them. Moreover, there was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open, and empty." (James E. Talmage, *Jesus the Christ*, p. 678.) The Lord had risen.

". . . Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

"And when they looked, they saw that the stone was rolled away: . . .

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

"But go your way, tell his disciples and Peter that he goeth before you

into Galilee: there shall ye see him, as he said unto you." (Mark 16:1-7.)

### Actualty of resurrection

The actualty of the resurrection is attested to by many unto whom the resurrected Lord showed himself.

As some of the disciples went to Emmaus, Jesus walked with them, but their "eyes were holden that they should not know him." After much conversation and visiting, their eyes were opened, and they knew him; and he vanished out of their sight.

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:16, 32, 36-39.)

He then showed them his hands and his feet, and asked them to bring meat, and he took it and did eat it before them.

### Evidence of Christ's divinity

The miracle of the resurrection is one of the greatest evidences of Christ's divinity. No fact in ancient history is better attested to than that Jesus lived, that he was crucified, and that he was resurrected from the dead and administered in his immortal body to his disciples.

Jesus proclaimed himself "the resurrection, and the life." (John 11:25.) He declared that he would lay his body down and take it up again, and added, "I have power to lay it down, and I have power to take it up again." And this he did.

More and more, men are doubting that Jesus was resurrected and that he

is now the living Christ, the Only Begotten Son of God in the flesh.

But he proclaimed himself a God, even the Son of God, and that all things were created by him. "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men." (John 1:1-4.)

"Destroy this temple," he said, "and in three days I will raise it up." (John 2:19.) He spoke of the temple as his body. Pilate also doubted Christ's words, that he would rise again, and he placed guards by the sepulcher. Yet, Jesus came out of the tomb, the conqueror of death, hell, and the grave.

### Witness of apostles

Many of the apostles of the Savior witnessed his crucifixion and were also witnesses of his resurrection. From the testimony of many of them we have some of the strongest assurances of the reality of the resurrection. There was no doubt in the mind of Peter as to the reality of the resurrection when he spoke to the very men who had been witnesses to his death:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him, being delivered . . . by wicked hands have crucified and slain;

"Whom God hath raised up, having loosed the pains of death. . . ." (Acts 2:22-24.)

Paul is one of the greatest witnesses to the literal resurrection of the Lord:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:3-9.)

### Scriptures testify of immortality

The scriptures testify that, as Christ was resurrected, so shall all be resurrected and have immortality.

The Savior said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of Man.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:24-29.)

Paul reasoned with the unbelievers with sound logic as to the actuality of the resurrection. "But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith also vain. . . .

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the

Friday, April 5

First Day

dead, and become the firstfruits of them that slept." (1 Cor. 15:13-14, 19-20.)

### A fulness of joy

Yes, he rose again; and as he broke the bands of death, he made it possible for all to be resurrected and, if obedient, to have eternal life. He made it possible for us to have an immortal body by which we could receive a "fulness of joy."

The Lord revealed to the Prophet Joseph Smith that only as the body and spirit are inseparably connected could we receive a "fulness of joy." He said:

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (D&C 93:33-35.)

This inseparable union can only come about through birth into mor-

tal; death of the body, which is separation of body and spirit; and the resurrection, which is the reunion of body and spirit. In the resurrected, glorified, immortalized body we can go on into eternal life with God.

The atonement of the Savior—his death and resurrection—made possible the fulfillment of the purpose of God in the creation of man. Through Moses he declared that purpose: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

I leave you my witness that this is the work of the Lord, that Jesus lives, that he came to earth and by his atoning sacrifice all shall live again, that he atoned for our individual sins on condition of our repentance. By virtue of our faithfulness we too can have eternal life. In the name of Jesus Christ. Amen.

### President N. Eldon Tanner

We have just listened to Elder James A. Cullimore, Assistant to the Twelve.

We shall now hear from Elder Alma Sonne, also an Assistant to the Twelve.

### Elder Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, the gospel of Jesus Christ has been restored in its fullness. It has no substitute. It is God's plan to save humanity and to bring his children back to him. In modern times it began to function on the 6th day of April 1830, when the Church was organized. Christ's Church will grow and flourish in the future as it has in the past; I quote from modern revelation: "... the glory of the Lord shall be upon her;

"... and there shall come unto her out of every nation under heaven." (D&C 64:41-42.)

These prophetic words, given on September 11, 1831, are being fulfilled. The Church has reached a juncture where it has an opportunity to be heard. Many barriers and much prejudice have been removed, and

prominent men in the world are making their own investigations.

### Formula for peace

The gospel message is before the world. It is being studied and investigated by thinkers and scholars. Books and magazines dealing with the revealed word are being read. Eventually, wise men will come to know that the only formula for peace is contained in the gospel of Jesus Christ.

Hatred, malice, and vindictiveness must give way to the love advocated and exemplified by the Lord Jesus Christ. There is no other effective way, for in his gospel is the power to save.

### Plan for man's redemption

Paul, the apostle to the Gentiles,

realized that the gospel is the covenant which the Lord has made with men for their salvation and exaltation. It embraces all the rights, power, and authority to save and exalt the human family. It is definite in all of its commitments. It must not be perverted or modified to suit the convenience, or to satisfy the whims and the sophistries of false teachers and others who seek to evade its responsibilities.

I quote Paul's words to the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

Jesus was similarly positive when he said: "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) He also cautioned his followers to "beware of false prophets," who would come to them in sheep's clothing. (Matt. 7:15.)

There was to be no deviation from the outlined plan for the redemption of mankind. It is definite and specific in all of its requirements. Obedience is the price of salvation.

### Mission of the Church

The mission of the Church is to establish God's kingdom upon the earth, to safeguard it from error and falsehood, and to promote righteous living among its membership. To carry forward its program, organizations have been perfected, missionary work instituted, and foundations securely laid.

The Church of Jesus Christ of Latter-day Saints proclaims a restoration of the gospel with all the gifts, keys, powers, and authority. It functions as it did anciently, with "apostles, prophets, pastors, teachers, evangelists, etc." (Article of Faith 6.)

"Ye must be born again," said Jesus to Nicodemus, who had confessed his faith and manifested his desire to investigate the teachings of the Master. (See John 3:7.) In his interview with the Jewish ruler, Jesus referred to the Church as the kingdom of God, an

organization through which the work of regeneration should be accomplished.

Nicodemus was impressed but not converted, even though the first principles of the gospel were explained to him by the Master Teacher. "Many are called but few are chosen." (See D&C 121:34.)

### The gospel plan

The restored gospel is identical in all respects to the gospel taught by the Savior and his apostles. The requirements, the principles, and the ordinances are the same. There is no deviation in the fundamental teachings, no departure from the high standards demanded, and no modifications in the authorized procedures.

The law of health, for instance, known as the Word of Wisdom, is a part of the gospel plan. Its observance makes for physical fitness, mental proficiency, moral soundness, and spiritual development.

The law of tithing is the Lord's method of providing the necessary revenues for the operation of the Church in its far-reaching ramifications. It too is a part of the restored gospel.

### Mission of the Holy Ghost

When the Prophet Joseph Smith was asked to point out a distinctive feature of the Church, he replied: "We have the Holy Ghost."

The Holy Ghost, the third personage in the Godhead, is the spirit of revelation upon which the true Church is founded. He is the Comforter and the "abiding witness" referred to by the Lord Jesus, and he is conferred by the laying on of hands.

He testifies to the repentant, baptized believers that Jesus is the Christ, and clothes them with conviction that the restored gospel is true and divine. This conviction is a sacred and personal testimony that is the strength of the Church and accounts for its wonderful achievements and the steadfastness and loyalty of its members.

It is the mission of the Holy Ghost to inspire the Latter-day Saints in

their efforts to build God's kingdom, to enhance and strengthen the missionary system at home and abroad, and to enlighten the minds of those who are searching for the truth.

### **Man, a child of God**

The restored gospel declares that man is a child of God, and that he lived before his advent upon the earth. A human being is therefore more than a physical creation; he is also a spiritual being endowed with the attributes of his Heavenly Father. He moves toward perfection as he honors and obeys divine commandments, which is the only way to perfection.

Life is full of purpose. Man's career on earth is an opportunity for growth and development, an opportunity for him to acquire knowledge, power, and experience, and to prepare him for eternal life in God's kingdom.

### **No substitute for God's plan**

Teaching the principles of truth is an obligation resting upon the Church. There is no substitute for the plan of life taught by the Savior. This plan did not originate with man. It came from God through holy men, called prophets. They were foreordained to do their work. Their object was to bring sinners to repentance and to provide safeguards against the destructive influences rampant in their day.

Jesus and his apostles assailed the corruption and hypocrisy existing among the scribes and Pharisees, and rebuked sin in high places. His denunciation of the religious hypocrites has no parallel in the world's literature.

### **A modern prophet**

God has spoken to the modern world through Joseph Smith, a farmer's son. Through him a new dispensation of revealed knowledge has been ushered in. Prophecies concerning the latter days are being fulfilled, and man's responsibility to God is clearly outlined.

The mission of this modern prophet was to set in order the things which pertain to God's kingdom. He was a humble man and came from the common ranks. He had no worldly background, no scholarly attainments, and no social standing to justify his selection. His mind was free from the traditions, superstitions, and fallacies of the past.

He had little to unlearn, few prejudices to overcome, and no man-made theories to lay aside. He was pliable in the hands of God and impressionable to the Spirit's promptings.

He was chosen before he was born, and came to the earth at the appointed time. He was foreordained to do his work. His capabilities had been determined before his earthly advent.

He was the "chosen of God and the friend of man." (John Taylor, "The Seer, Joseph the Seer," *Hymns*, 296.)

I so testify in the name of Jesus Christ. Amen.

### **President N. Eldon Tanner**

We have just listened to Elder Alma Sonne, Assistant to the Twelve.

Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Bishop John H. Vandenberg, Presiding Bishop.

### **Elder Eldred G. Smith**

#### **Patriarch to the Church**

During this coming week, Christians throughout the world will be celebrating the death, crucifixion, and resurrection of the Savior, Jesus Christ. We in this Church at this conference also gather in remembrance of his birth.

Might we ask, "Who is he whom we call Jesus the Christ, our Savior?" Let's reflect for a moment on this question, and together call to mind a few known facts.

Moses called upon God and was shown in vision "many lands; and

each land was called earth, and there were inhabitants on the face thereof." (Moses 1:29.)

### Jesus Christ the creator

The word of God the Father, declared to Moses: "... by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

Some astronomers now say that in this galaxy of which we are a part, there are about one million worlds like this one on which we live. President J. Reuben Clark, Jr., put it this way: "... if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man whom we worship is." (*Behold the Lamb of God*, p. 17.)

He was no amateur, no novice in the art and skill of a creator. "Worlds without number" he has created.

### Literal Son of God

In that great council in heaven when the creation of this earth was planned, it was he who answered to the call of the Father: "Whom shall I send? ..." (Abr. 3:27.)

It was he then who came to this earth, in the meridian of time, born of the virgin Mary. He was the literal Son of God the Father, "the Only Begotten Son."

He declared who he was. Throughout his life on earth, he repeatedly declared that he was the Son of God. At the age of 12, he was found in the temple, conversing with the doctors. In answer to his mother's reproof, he said, "... wist ye not that I must be about my Father's business?" (Luke 2:49.)

At the baptism of Jesus by John, as also at the transfiguration of Jesus, a voice from heaven declared: "This

is my beloved Son, in whom I am well pleased." (Matt. 3:17; 17:5.)

### Before Abraham was I Am

Jesus was talking with the Jews about Abraham, and they said to him: "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?"

"Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

"Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (John 8:53-58.)

### The resurrection and the life

When Jesus was about to raise Lazarus from the dead, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:24-27.)

Jesus asked a Samaritan woman to draw water for him, and a conversation followed. The Samaritan woman at the well said to Jesus, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he." (John 4:25-26.)

## Thou art the Christ

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

## Dominion over creations

On numerous other occasions, he declared that he was the Son of God, the Christ. Is it any wonder then that when the request came for him to provide wine at the wedding feast, he, the great Creator, changed water to wine?

With a few loaves and fishes, he fed five thousand plus women and children on one occasion, and four thousand plus women and children on another. (See Matt. 14.) At his suggestion, the nets were cast into the sea where the disciples had had no success, and the nets were filled to overflowing.

In the midst of storm, he commanded the sea to be still, and there was calm. (See Mark 4:37-41.)

He cursed the fig tree that did not bear fruit, and it died. (See Matt. 21:19.)

He healed all manner of illness and disease. At his command the evil spirits departed, they too declaring who he was. He made the blind to see, the lame to walk. Yes, he even controlled life itself, for he restored to life Lazarus, who had been declared dead for four days. There were others too.

Yes, "the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.) He had dominion over all the kingdoms of the earth—in the earth, on the

earth, and in the heaven above the earth. All he did was for others—a life of service. There was not one selfish act.

## Christ's great mission

Approaching the finish of his mission here, he prayed to the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:4-5.)

He took upon himself the sins of all who shall repent, and gave his life that all might live. He brought about the resurrection for all.

Finally, in preparation for the restoration of his kingdom on the earth in these last days, he said: "Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

"Wherefore, I command you again to repent, lest I humble you with my almighty power. . . ." (D&C 19:15-20.)

## Our Savior and Redeemer

Do you so think of him when partaking of the sacrament, and covenant to keep his commandments? To know him is to keep his commandments. Do you know him who is called Jesus?

Yes, this is he whom we worship. He is the Son of God, the Great



Creator. He is our Savior and Redeemer. He is our advocate with the Father. It was he who made possible universal resurrection. It was he, with his Father, who appeared to Joseph Smith in the Sacred Grove.

I testify that God lives and that Jesus is the Christ, the Son of God, and that it was under his direction that the gospel of Jesus Christ has been restored in this dispensation for the last time, and that President David O.

McKay is his living Prophet today. I so testify these truths in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

We have just listened to Elder Eldred G. Smith, Patriarch to the Church.

Bishop John H. Vandenberg, Presiding Bishop of the Church, will be our concluding speaker.

## Bishop John H. Vandenberg

### Presiding Bishop of the Church

A few years ago I read a story of a mother who was running and playing with her three-year-old daughter. The mother told her daughter that when she was a little girl her mother had played with her in a very similar manner.

Upon hearing this, the little girl looked up with inquisitive eyes and said, "Mother, where was I when you were a little girl?"

From the lips of this small girl comes a question that reaches beyond the understanding of most of mankind. This touches on the questions of "Who are we?" and "What are we doing here?"

William Wordsworth presents to us his inspiration in this excerpt from his poem, "Intimations of Immortality":

"Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's star,

Hath had elsewhere its setting,

And cometh from afar:

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God who is our home:

Heaven lies about us in our infancy!"

### Pre-existence of man

These thoughts reiterate what the prophets have told us in the scriptures. The Lord told Jeremiah, "Before I formed thee in the belly I knew

thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

The testimony of Abraham sheds further light on the questions, "Who are we?" and "What are we doing here?" He said:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abr. 3:22-24.)

This disclosure by the Lord gives significant meaning and purpose to life. Life, then, is not just a period isolated between birth and death. The Lord further disclosed to Abraham:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

Friday, April 5

First Day

"... and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

### Divine purpose to life

For those who are not aware of this divine purpose, life may seem to be a mysterious journey with few landmarks and with no real objectives. They may seek only that which their eyes can see. Their only objective may be material wealth and the embracing of worldly pleasures. Moral standards may be applied only when it is convenient. In a sense, they worship and make gods of the physical, whatever it may be.

It is the prophets who are burdened with the charge of turning the hearts of the people from the worship of false gods. In the wisdom of God, he has provided his children with spiritual leadership to keep the true and real purpose of life uppermost in their minds and hearts, without which the people soon dwindle in unbelief and aimless living. "Where there is no vision, the people perish. . . ." (Prov. 29:18.)

### Futility in false idols

The prophet Elijah found his countrymen in just such a state, putting their faith in various idolatrous gods, or Baal. They had their false priests, and each locality had its own particular idol. Such idols were worshiped through burnt offerings, festivals, human sacrifice, and gross sensuality.

Upon finding this condition among the people, Elijah took action. He prevailed upon Ahab to gather all the people, including the priests of Baal, together unto Mount Carmel, and then Elijah said to this assembly: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . . ." (1 Kings 18:21.)

The failure of the priests of Baal, as Elijah caused them to test their gods, stands as a classic example of the futility of following or pursuing

false idols. But the charge given by Elijah to the people, "If the Lord be God, follow him," has stood. Not in history has it ever failed mankind. It stands even today.

It might be asked, "If the Lord be God, why should we follow him?" The most striking answer to this query lies in the lives of those who have "followed" him.

### Followers of Christ

Christ the Lord said to Peter: "Follow me, and I will make you fishers of men." Peter "straightway left [his] nets, and followed him." (Matt. 4:19-20.) What happened? From a simple fisherman, Peter was transformed into a courageous leader. On one occasion he was called before Jewish leaders and warned not to "teach in the name of Jesus." With great courage, Peter defied the order, and rebuked the rulers, saying: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:18-20.)

To the woman whom the scribes and Pharisees had found in sin, Christ opened a whole new life by admonishing her to follow his counsel. To her he said: "Go and sin no more." No longer would her conscience be burdened by her pursuing a life of sin. She could face life anew—with a purpose. Her whole life could now be refocused upon that which is noble and uplifting. All this could be hers by "following him."

Christ said: "If any man serve me, let him follow me; and where I am, there shall also my servant be. . . ." (John 12:26.) Following him is a day-by-day process. It must be the conscious objective of every hour. Even today those who will serve the Master and follow the directions of his Prophet can taste the joy of service.

### Appreciation for home teacher

Just the other day I received a written testimony from a mother expressing appreciation for a servant of the Lord. This servant, a home teacher, was

simply following the Lord's assignment to "watch over the Church always, and be with and strengthen them." (D&C 20:53.) She writes:

"My husband had taken some Scouts to the Merit Badge Pow-Wow at B.Y.U. It was a two-hundred mile drive so they had left at 4 o'clock in the morning. When I awakened, my main concern was for their safety as it was snowing and blowing. My eight-year-old boy had already awakened and left on his bicycle for the corral, about a mile away, to do the chores. Suddenly there he was in the bedroom with a big tear in each eye.

"Mama, we've got two little lambs out to the farm and they are wet and shaking, and I tried to call you from the service station but you had to have a dime, so I just wrapped my coat around them and rode home as fast as I could."

"My husband had acquired a small herd of ewes only last fall as a father-son project, but my son and I were completely inexperienced in the process of 'lambing.' I knew that we had to have help from someone. Whom could we call? I don't recall which one of us thought of it first but suddenly both of us knew it would be our home teacher.

"Within twenty minutes he was at the corral with his eight-year-old boy and mine. He stayed for three hours, working with the lambs every minute. The sheep had not been sheared, as the expected lambing date was still a month away, but he understood and did those things which needed to be done. One lamb looked quite strong, but there was not much hope for the second. Just before dinner he returned to the house with one of the lambs in a box. Would I try to get it warm? He was taking the other one to his home to work with it. He would be back within two hours to take them both back to their mother for nursing.

"I am certain that he spent over six hours that Saturday at our farm working with our sheep and our boy. As a result we now have two healthy lambs and an even more beloved home

teacher. I cannot tell you how much our eight-year-old boy thinks of the home teacher who worked side by side with him through one entire day teaching by example the love that is our gospel."<sup>1</sup>

### Follow the Lord

No better example could be given of what it means to follow the Lord, for God has commanded that we shall "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "love thy neighbour as thyself." (Matt. 22:37, 39.)

William George Jordan said: "Man has two creators, his God and himself. The first creator furnishes him the raw materials for his life—the laws and conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts."

To those who ask, "Where was I when . . . ?" the answer is, "With God—waiting to come to earth to prove yourself." The Lord is God; let us follow him. I so testify in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

Bishop John H. Vandenberg of the Presiding Bishopric has been our concluding speaker.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video tape of Saturday morning's session of Conference will be flown from the mainland and broadcast Sunday morning in Hawaii and to Alaska, and broadcast at both Anchorage and Fairbanks.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in many chapels throughout Great Britain, Germany,

<sup>1</sup>Letter from Mrs. Harl E. Judd, Cedar City, Utah.

Saturday, April 6

Second Day

Austria, Holland, Sweden and Norway on Sunday.

Both sessions of our conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO (at Seattle), KMBC (at Kansas City), and WRFM (New York City) the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a Welfare Agricultural meeting held in the Assembly Hall tomorrow, Saturday morning, at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilors, bishops, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare production projects.

The singing for the sessions today has been furnished by the Combined Brigham Young University choruses under the direction of Ralph Woodward with Robert Cundick and Roy M. Darley at the organ.

In behalf of all who have listened to the singing during these sessions of the General Conference, we express appreciation and thanks to these young students for their beautiful music. God bless you for the service you have rendered in these sessions.

The Combined Choruses will now favor us with "Alleluia, Glorious Is Thy Name."

The benediction will then be offered by Elder J. Edwin Baird, formerly president of the Southwest Indian Mission. The General Session of this conference will then be adjourned until 10:00 tomorrow morning.

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The anthem, "Alleluia, Glorious Is Thy Name," was sung by the Combined Brigham Young University Choruses.

The closing prayer was offered by Elder J. Edwin Baird.

Conference adjourned until Saturday morning, April 6, at 10 o'clock.

## SECOND DAY MORNING MEETING

### THIRD SESSION

Conference reconvened Saturday morning, April 6, at 10 o'clock a.m. President David O. McKay was in attendance and presided at this session. He asked President N. Eldon Tanner, second counselor in the First Presidency, to conduct the services.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ. President Tanner made the following introductory remarks:

#### President N. Eldon Tanner

President McKay, who is present and presiding at this conference, has asked me to conduct this meeting. He joins in extending a hearty and cordial welcome to all present this morning

in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, Utah, and also to the vast television and radio audience throughout the world in this, the third session of the One Hundred Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Praise to the Lord," following which the invocation will be offered by Elder Horace J. Ritchie, president of the San Jose Stake.

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The Tabernacle Choir sang as an opening number "Praise to the Lord," following which the opening prayer was offered by Elder Horace J. Ritchie.

**President N. Eldon Tanner**

The Tabernacle Choir will now favor us with "How Great the Wisdom and the Love." Following the singing Elder Ezra Taft Benson of the Council of the Twelve will speak to us.

The Tabernacle Choir sang the hymn, "How Great the Wisdom and the Love."

**President N. Eldon Tanner**

Elder Ezra Taft Benson of the Council of the Twelve will now speak to us.

**Elder Ezra Taft Benson****Of the Council of the Twelve Apostles**

We live in a time of crisis. Never since the period of the Civil War has this nation faced such critical days. Americans are destroying America.

Members of The Church of Jesus Christ of Latter-day Saints—the Mormon Church—believe—

—"that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society."

—"that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life."

—"that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people. . . ."

—"that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. . . ." (D&C 134:1-3, 5.)

No people can maintain freedom unless their political institutions are founded upon faith in God and belief in the existence of moral law. God has endowed men with certain inalienable rights, and no legislature

and no majority, however great, may morally limit or destroy these. The function of government is to protect life, liberty, and property, and anything more or less than this is usurpation and oppression.

**Breakdown of law and order**

The Constitution of the United States was prepared and adopted by courageous men acting under inspiration from the Almighty. It is a solemn contract between the peoples of the states of this nation that all officers of government are under duty to obey. The eternal moral laws expressed therein must be adhered to or individual liberty will perish. It is the responsibility of government to punish crime and provide for the administration of justice and to protect the right and control of property.

But today these basic principles and concepts are being flaunted, disregarded, and challenged, even by men in high places. Through the exercise of political expediency, the government is condoning the breakdown of law and order.

Law enforcement in America is at the point of crisis. A recent *Life Line* broadcast warned that "in Chicago, 64 men quit the police force in one month. Baltimore has 360 police vacancies. Washington, D.C., is 230 men short of its authorized complement. And cities all over the country are desperately seeking recruits.

"Police aren't striking; they're quitting, and it is understandable. They're being demoralized by the hostile attitudes of the politically minded

Supreme Court. They're being demoralized by a weird penal system which frees hardened criminals almost as fast as they're arrested. . . . Police-men are demoralized by slanted news reporting, distorted facts which show police activities from the criminal's side. And they're being demoralized by an avalanche of new laws, which are making it even harder to convict the guilty.

"San Diego Police Chief Wesley B. Sharp warns that: 'If there isn't a change, the increase in crime will lead to anarchy and criminals will control the nation.'" (Life Line Freedom Talk No. 53, February 22, 1968.)

### Qualification for civil liberty

Edmund Burke, the great English statesman, explained that "men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites,—in proportion as their love of justice is above their rapacity,—in proportion as their soundness and sobriety of understanding is above their vanity and presumption,—in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters." (*The Writings and Speeches of Edmund Burke*, Vol. 4, pp. 51-52.)

### Greatest threat

I do not believe the greatest threat to our future is from bombs or guided missiles. I do not think our civilization will die that way. I think it will die when we no longer care, when the spiritual forces that make us wish to be right and noble die in the hearts of men, when we disregard the importance of law and order.

If American freedom is lost, if America is destroyed, if our blood-bought freedom is surrendered, it will be be-

cause of Americans. What's more, it will probably not be only the work of subversive and criminal Americans. The Benedict Arnolds will not be the only ones to forfeit our freedom.

"At what point, then, is the approach of danger to be expected?" asked Abraham Lincoln, and he answered, "If it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher; as a nation of freemen, we must live through all time or die by suicide." (Springfield, Illinois, January 27, 1837.)

If America is destroyed, it may be by Americans who salute the flag, sing the national anthem, march in patriotic parades, cheer Fourth of July speakers—normally good Americans, but Americans who fail to comprehend what is required to keep our country strong and free—Americans who have been lulled away into a false security.

### Erosion of national morality

Great nations are never conquered from outside unless they are rotten inside. Our greatest national problem today is erosion, not the erosion of the soil, but erosion of the national morality—erosion of traditional enforcement of law and order.

Theodore Roosevelt said: "The things that will destroy America are prosperity at any price, peace at any price, safety first instead of duty first, and love of soft living and the get-rich-quick theory of life." (Quoted in *The Red Carpet*, p. 315.)

In this blessed land we have exalted security, comfort, and ease above freedom. If we dwelled at length on the many things that are disturbing in the life of America today, we might well become discouraged. I mention only a few of the reported startling evidences of our national illness, our moral erosion.

—There is a decline of U.S. morals and moral fiber, a turning to pleasure and away from hard work and high standards of the past.

—There is a growing worry in our

universities over cheating in examinations.

—Nationwide juvenile delinquencies show an eight-fold increase since 1950.

—There is a 500-million dollar smut industry in this country causing youngsters to wrestle with standards of value.

—America is the biggest market for narcotics.

—Although we consider ourselves a people who believe in law and order, we have seen much evidence of the passion of the mob.

—Riots have occurred in 137 different cities and towns in 33 months, resulting in 120 deaths, including 12 police officers slain; 3,623 other persons injured; 28,932 arrested; and hundreds of millions of dollars property damage.

—Crime in the United States is up 88 percent in seven years, rising nearly nine times faster than population, up 16 percent per year, according to the FBI. Crime costs some \$20 billion a year, and less than 21 percent of reported crimes result in arrests and less than one-third of those in convictions.

—In the midst of a cold war and preparation for a possible shooting war of survival, we have faced 651 strikes at missile bases in six years.

—The United States government has racked up a shameful record of 31 treasury deficits in the past 35 years.

—The sky-rocketing cost of the welfare state increased in 8 years from 6.9 billion to 20.3 billion dollars in 1961 and stood at 87 billion 578 million in 1966.

—There are over 7,700,000 people on relief in federal, state, and local programs.

—During the past 33 years our budget has increased 20 times over, and our national debt has increased from \$16 billion to an admitted \$324 billion; adding accrued liabilities payable in the future, our real indebtedness exceeds \$1 trillion, or an average indebtedness of \$5,200 for every man, woman, and child in the United States.

—Our present federal debt is equal

to a first mortgage of \$10,000 on all owned homes in the country and is reported to exceed the combined debt of all countries of the world. Annual interest on the soaring national debt is over \$15 billion—only defense and welfare are higher.

—American currencies are weaker than those of Germany and Japan, who were defeated in World War II.

—Inflation has struck a serious blow to the value of the American dollar.

—We continue to move in the direction of more federal intervention, more concentration of power, more spending, more taxing, more paternalism, more state-ism.

The present shocking situation was summed up succinctly by J. Edgar Hoover in the April 1967 *FBI Law Enforcement Bulletin* in these words:

"Morality, integrity, law and order and other cherished principles of our great heritage are battling for survival in many communities today. They are under constant attack from degrading and corrupting influences which, if not halted, will sweep away every vestige of decency and order remaining in our society."

### Responsibility for chaos

A recent issue of the well-known and highly respected *Babson's Washington Forecast Letter* carried a four-page special supplement, which concluded as follows:

"Who are we to indict for sparking this chaos in America? Are the prime defendants the Stokely Carmichaels, the H. Rap Browns, the hippies, the draftcard burners, the peaceniks, the juvenile delinquents, the rabble-rousers, the Commies who have gained respectability as honest dissenters? Certainly, most of these could be brought before the bar of justice to answer charges of law violations . . . and they should be.

"However, there is a stronger, truer bill of indictment which may be drawn against those who have invited the bloody blackmail of America by permitting, even encouraging, mounting civil disobedience. . . ."

And then the article names names of

men of national prominence and continues: "These men of power, prestige, and great influence in the political structure of America have permitted the concept of 'freedom of speech' to be expanded to include subversion, intimidation, sedition, and incitement to riot; they have condoned the distortion of 'academic freedom' to encompass the adulteration of young minds with Communist doctrine and the disintegration of a well-disciplined educational system; they have allowed 'freedom of assembly' to mushroom into disruption of peaceful activity, mob rule, riot, and insurrection.

"Unless those in authority in the United States can be influenced to abandon the suicidal course on which they have embarked—or unless they can be replaced by men who will—we cannot hope to restore in our nation the kind of domestic peace and order which has made our many generations proud to be Americans . . . living in a land of freedom, security, opportunity, and justice under law.

"The crisis we now face is the most serious, the most dangerous, in the history of our country. Each of us must diligently employ our influence and our effort—in speech, letters, and at the ballot box—to help set straight the way."

### **Gradual encroachments**

The facts are clear. Our problem centers in Washington, D.C. And this applies to the administration of both political parties. In the words of James Madison, "Since the general civilization of mankind, I believe there are more instances of the abridgment of freedom of the people by gradual and silent encroachments of those in power, than by violent and sudden usurpations." (*Elliot's Debates*, Vol. 3, p. 87.)

If America is to withstand these influences and trends, there must be a renewal of the spirit of our forefathers, an appreciation of the American way of life, a strengthening of muscle and sinew and the character of the nation. America needs guts as well as guns. National character is the core of national defense.

### **Appreciation for American system**

Could many of our ills today have resulted from our failure to train a strong citizenry from the only source we have—the boys and girls of each community? Have they grown up to believe in politics without principle, pleasure without conscience, knowledge without effort, wealth without work, business without morality, science without humanity, worship without sacrifice?

In recent months a nationwide survey of high school and college students has been conducted. The U.S. Junior Chamber of Commerce reveals that 41 percent believe that freedom of the press should be cancelled; 53 percent believe in government ownership of banks, railroads, and steel companies; 62 percent said that the government had the responsibility to provide jobs; 62 percent thought a worker should not produce all that he can; 61 percent rejected the profit incentive as necessary to the survival of free enterprise; 84 percent denied that patriotism is vital and plays an important part in our lives. (*Bookmailer News*, Vol. 10, Nov. 1, 1965.)

Letters that come to my desk from worried parents deeply concerned by what is being taught to their children in the schools are shocking, to say the least.

We can never survive unless our young people understand and appreciate our American system, which has given more of the good things of life than any other system in the world—unless they have a dedication that exceeds the dedication of the enemy. Character must become important in this country again. The old essentials of honesty, self-respect, loyalty, and support for law and order must be taught the younger generation.

### **Right to be uncommon**

I appeal to people everywhere, young and old, to heed these words of Dean Alfange:

"I do not choose to be a common man. It is my right to be uncommon. I seek opportunity to develop whatever talents God gave me—not security. I



do not wish to be a kept citizen, humbled and dulled by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfillment to the stale calm of utopia. I will not trade freedom for beneficence nor my dignity for a handout. I will never cower before any earthly master nor bend to any threat. It is my heritage to stand erect, proud and unafraid; to think and act myself, enjoy the benefit of my creations and to face the world boldly and say—"This, with God's help, I have done." All this is what it means to be an American."

Those of us conscious of the seriousness of the situation must act, and act now. It has been said that it takes something spectacular to get folks excited, like a burning house. Nobody notices one that is simply decaying. But in America today we not only have decaying but burning before our very eyes. How much we need hearts today who will respond to the inspiring words of the poet, John Greenleaf Whittier:

"Where's the manly spirit  
Of the true-hearted and the unshackled gone?  
Sons of old freemen, do we inherit  
their name alone?

"Is the old Pilgrim spirit quenched  
within us?  
Stoops the proud manhood of our souls  
so low,  
That Mammon's lure or Party's wile  
can win us to silence now?

"Now, when our land to ruin's brink is  
verging,  
In God's name let us speak while  
there is time;  
Now, when the padlocks for our lips  
are forging,  
Silence is crime."

### Heritage threatened

Our priceless heritage is threatened today as never before in our lifetime:

from without by the forces of Godless Communism, and at home by our complacency and by the insidious forces of the Socialist-Communist conspiracy, with the help of those who would abandon the ancient landmarks set by our fathers and take us down the road to destruction. It was Alexander Hamilton who warned that "nothing is more common than for a free people, in times of heat and violence, to gratify momentary passions, by letting into the government, principles and precedents which afterwards prove fatal to themselves." (*Alexander Hamilton and the Founding of the Nation*, p. 462.)

Serious and concerned citizens everywhere are asking, "Can we cope with these threatening realities?" Yes, we can; if we would allow the local police to do their job, they could handle the rioting and looting. Yes, we can, if we have the courage and wisdom to return to basic concepts, to recall the spirit of the founding fathers and accept wholeheartedly these words of Thomas Paine, whose writings helped so much to stir people to action during the days of the American Revolution when he said:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis, shrink from the service of his country; but he that stands it NOW, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as FREEDOM should not be highly rated." (*The Political Works of Thomas Paine*, p. 55.)

### The way of safety

As American citizens who love freedom, we must return to a respect for national morality—respect for law and order. There is no other way of

safety for us and our posterity. The hour is late; the time is short. We must begin now, in earnest, and invite God's blessings on our efforts.

The United States should be a bastion of real freedom. We should not support the world's greatest evil, the Godless, Socialist-Communist conspiracy that seeks to destroy all we hold dear as a great Christian nation and to promote insidiously the breakdown of law and order and the erosion of our morality.

With God's help we must return to those basic concepts, those eternal verities, the rule of law and order upon which this nation was established. With an aroused citizenry and the help of Almighty God it can be accomplished. God grant it may be so, I humbly pray in the name of Jesus Christ. Amen.

### Elder Marion D. Hanks

Assistant to the Council of the Twelve

Great emphasis is being given these days to programs designed to preserve and develop physical fitness. This morning my wife read to me a quotation that emphasizes other aspects of fitness even more important: "There is no exercise better for the heart than reaching down and lifting people up." I pray for that spirit of uplift in these few moments.

#### Where are you in your world

In the writings of a great modern religious figure is the story of a conversation between a persecuted saintly rabbi of the late eighteenth century and his jailer in Petersburg. The jailer asked, "How are we to understand that God, the all-knowing, said to Adam: 'Where art thou?'"

Having obtained from the jailer his assent that "the scriptures are eternal and that every era, every generation and every man is included in them," the rabbi said, "... in every era, God calls to every man: 'Where are you in your world? So many years and days of those allotted to you have passed,

### President N. Eldon Tanner

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us.

The Tabernacle Choir will sing "God of Our Fathers." After the singing Elder Marion D. Hanks of the First Council of the Seventy will speak to us.

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Selection by the Choir, "God of Our Fathers."

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### President N. Eldon Tanner

To those who have just tuned in on this conference, we wish to extend a hearty welcome.

Elder Marion D. Hanks of the First Council of the Seventy will now address us.

and how far have you gotten in your world? . . . How far along are you?" (Buber, *The Way of Man*.)

Says Buber: "In so asking, God does not expect to learn something he does not know; what he wants is to produce an effect in man which can only be produced by just such a question, provided that it reaches man's heart—that man allows it to reach his heart."

We know that much that demeans man and keeps him from finding himself and his place, and from developing his great potential, comes from his efforts to hide himself from his Father as Adam did, and from the love, the relationships, the service, and the vicissitudes that the Father has sent him to this earth to experience.

#### Human potential elusive

A thoughtful editor has recently written these words: "The human potential is the most magical but also the most elusive fact of life. Men suffer less from hunger or dread than from living under their moral capacity. The atrophy of spirit that most men

know and all men fear is tied not so much to deprivation or abuse as it is to their inability to make real the best that lies within them. Defeat begins more with a blur in the vision of what is humanly possible than with the appearance of ogres in the path or a hell beyond the next turning." (Norman Cousins, *Saturday Review*, February 6, 1965, p. 18.)

We know well that character is an achievement, not a gift, yet all men to some measure, most of us to some considerable measure, and too many of us to a tragic measure live below our moral capacity, are willing to accept a plausible lower view of mankind and of ourselves than we should or need to, and fail to "make real the best that lies within" us.

The Lord wants us to be our best; he wants us to achieve our highest possibilities. This is the purpose of the gospel. He died to give us that opportunity. What principles are involved in our succeeding? What problems keep us from it?

### University survey results

Recently I read a brief newspaper account of a survey made at a great American university among many thousands of students over a period of several years. With access only to the article and not to the study itself, let me briefly paraphrase, to some measure quote, and add some of my own words to the four conclusions that came out of that study, which coincide with what I also have observed and experienced in some years of working with youth. While this study dealt basically with college-age students in our current generation, what it notes is significantly applicable to our culture in general:

1. They are looking for a faith, but are skeptical of all faiths, being disposed and encouraged to question everything and to doubt the established ways.

2. They are looking for a community to which they can belong—for a family, a group, a society—but they are skeptical of all organization. They see institutions as authoritarian,

threatening their identity and individuality. Many feel that the family has failed them. Disorganization and resistance give them a chance for preservation as persons, so they sometimes favor chaos over order.

3. They know they need to think beyond themselves and to give service, but they are frightened by the commitment service requires.

4. They want to love and be loved, but their image of self is poor, and they are not sure they are capable of love or worthy of being loved.

In summary, the problems revealed by the survey are in *believing, belonging, giving, and loving*. These happen to be the basic ingredients essential in the development of the human potential. They are pivotal principles of the gospel of Jesus Christ. Let me speak of them briefly, primarily in illustration.

### Believing

What does it matter to our happiness or to the development of our character whether or what we believe?

Before Joan of Arc was burned at the stake, not yet 19 years of age, having saved her country, she was offered her freedom if she would repudiate her vision and her faith. Maxwell Anderson's great play *Joan of Lorraine* has her answering:

"Every man gives his life for what he believes. Every woman gives her life for what she believes. Sometimes people believe in little or nothing. . . . One life is all we have, and we live it as we believe in living it, and then it's gone. But to surrender what you are, and live without belief—that's more terrible than dying—more terrible than dying young."

The apostle Paul spoke of "faith unfeigned." (1 Tim. 1:5.) It is not, of course, lip service or eye pleasing of which he spoke. It is not to know everything, or to understand perfectly. Recall the wonderful answer of a loving father who sought the help of the Master for his afflicted son. Jesus asked him if he believed, and the agonized father, his son's life in the balance, was supremely honest: "Lord,

I believe; help thou my unbelief." (Mark 9:24.)

### Motivation of faith

Faith is not rooted in perfect behavior, though it inspires us to desire it, to seek for it. Consider the parable of the Pharisee and the publican. The Pharisee boasted of his righteousness; the publican (who the Savior said went down to his house justified, rather than the other) "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (See Luke 18:10-14.)

Faith is to know that he will not reject us. From the Book of Mormon: "And now, my beloved brethren, seeing that our merciful God has given us so great knowledge . . . let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off." (2 Ne. 10:20.) From the Bible: ". . . therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. . . ." (Isa. 30:18.)

Faith motivates us to yield our hearts to him, truly yield our hearts. It motivates honesty to acknowledge limitations and vulnerability, willingness to learn, humility to seek help, courage to act, simplicity to trust. It is to have confidence in the presence of God. Faith is, as it has been well said, ". . . a condition born [of the Spirit] in a mind that has looked at all of the available evidence and discovered in it a meaning with which the soul can live at peace. It is not appalled by an invitation to think. . . ." (Guy C. Wilson.)

### The need to believe

Recently in Vietnam I learned again of the need for men to believe. A choice friend was serving as the commander of a helicopter gunship unit. They had suffered many casualties and much damage, but miraculously no deaths in their highly dangerous work. The morning before I talked with him in Da Nang my friend, a wonderful servant of the Lord, was standing by

his ship preparing to lead his group on another difficult mission. The blades of the whirlybirds were rotating when the major was approached somewhat hesitantly by a young enlisted man from one of the aircraft. The commander impatiently asked the boy what he wanted.

"Some of us were wondering, sir," he said earnestly, "whether you've had time to say your prayers this morning."

Humbled by the nature and spirit of the question, the commanding officer replied that he had had time to talk with the Lord.

"Thank you, sir," said the young man, smiling, relieved. "The guys and I didn't want to take off on this mission until you'd had time to pray." (See *Era of Youth, Improvement Era*, May 1968, p. 39.)

There had been no overt prayers before the group and no sermon or lesson on the subject, but somehow the word was out among the men that their outfit had something special going for them because their commanding officer was a man who prayed.

### Application of spiritual truths

The most urgent need of our time is to understand spiritual truths and apply them to our lives. It has been said—and I think well said—that "our age has tried sophistication and intellectualism, but these have given no peace. Psychology and sociology, humanism and rationalism, have given us not a fraction of the abiding joy and calm our fathers knew through their faith. For still, there is the devastation of doubt and fear and envy and greed and guilt." (Rev. Massey M. Heltzel.)

We have learned again in this conference that the most significant confrontation to be experienced in this world is with Jesus Christ, and yet many still turn from him without knowing him or opening their hearts to him.

A marine in Vietnam said it impressively for his generation in a poem published recently in the *Era of Youth*:

## SOUL SURVIVOR

"Last night, on our perimeter,  
A man fell in the barbed wire coils  
And, in his delirium,  
Sobbed these words;  
'Oh, dear Christ!'

"I thought with him: the blood was  
flowing;  
Far away from homeland, injured,  
Tired from the all-night guarding,  
Weary from the sandbag filling;  
Emptiness walked all around him,  
Caused by missing many loved ones,  
Caused by worried fears of dying,  
Worrying more about worrying them.

"Yet, in his one time of trial,  
Still, the mighty hope remained—  
The faith in higher strength, in mercy;  
Then I thought, 'Just how can I,  
Even at my most contented,  
Ever turn my back on Jesus?'"

(John Blosser, *Era of Youth*,  
March 1968, p. 53.)

## Importance of belonging

He who believes knows that he belongs. But he also needs to feel himself an important and accepted part of a group. Young people want and deserve parents and a family they can be proud of. Their capacity to become worthwhile persons is strongly affected by the absence or presence of such a family and by their own acceptance of the challenge to be a contributing, responsible member of it. The influence of a good family is well-captured by this account from an unknown source:

"It was a gorgeous October day. My husband Art and I were down at the boat landing helping our friend Don drag his skiff up on the beach. Art remarked wistfully that it would be a long time before next summer, when we could all start sailing again. 'You folks ought to take up skiing like our family and have fun the year round,' Don said.

"'Doesn't that get pretty expensive?' I asked.

"Don straightened up and smiled. 'It's funny,' he said. 'We live in an old-fashioned house—legs on the tub,

that sort of thing. For years we've been saving up to have the bathroom done over. But every winter we take the money out of the bank and go on a couple of family skiing trips. Our oldest boy is in the army now, and he often mentions in his letters what a great time we had on those trips. You know, I can't imagine his writing home, 'Boy, we really have a swell bathroom, haven't we?'"

## Climate for growth

In the love of such a family is the climate most suitable for the growth of quality and character and moral capacity. If there is added to this the strengths of good companionships, commitment in a truly living church, involvement in a community of enlightened and mutually concerned persons, responsible citizenship in a great country, young people will have the ideal atmosphere for growth. When they do not have, or could have but do not choose or appreciate these blessings, they are suitable subjects for small vision, inadequate self-discipline, and a deteriorated sense of responsibility.

The strengths and problems of our youth were illustrated in an experience our teen-age daughter had recently. Backing from a driveway onto an unlighted street, she dented the fender of an automobile parked across the narrow road. Flustered and upset by the incident, she yet took time to leave a note on the car identifying herself and accepting responsibility for the damage. She then came home and acquired a parent and the two returned and knocked on the door of the home of the owner of the car and made arrangements with him. She was praised for her direct and uncompromising honesty.

That very night while leaving the public library she and a friend saw a fur-coated lady in an expensive car seriously damage a parked automobile and then speed away without a glance or effort to make the thing right. Feeling at home in a society including this kind of experience is understandably difficult for some young people.

## Giving and serving

With believing and belonging, we need to learn to give and to serve if we are to live up to our moral capacity.

I have referred before to the development of "breeder reactors"—a variety of machine that will produce vast amounts of power at a low cost, and in the process will actually create more nuclear fuel than it burns. A life patterned on the way of Christ would be like that, and every life should be. It is our blessing to use, thoughtfully and thankfully, all that is provided for us from the past, and to leave behind us more and better materials with which the generations ahead can work. In faith, freedom, wisdom, beauty, in material blessings, we should add to and not consume our heritage.

Recently I learned of a meeting at the University of Pittsburgh where 2,500 senior honor students from the high schools of Pennsylvania gathered. At the podium was a man who stood in braces, on crutches. He was a medical researcher who had worked on the polio vaccine project. He left many of those bright shining faces wet with tears when he said to them, "Our generation couldn't find the answers in time to save itself. Thank God we found them in time to save you."

What a significant challenge to youth to make real the best that lies within them! Yet someone has called ours the "age of the shrug." I hope and believe this is not so. Do you recall the words of Marshal Pétain after the fall of France? Sobering words:

"Our spirit of enjoyment was stronger than our spirit of sacrifice. We wanted to have more than we wanted to give. We tried to spare effort and we met disaster."

Contrasting this is the statement of a noble man near the end of a rich life of contribution. Asked how he could account for his wide acquaintance with and memory of the poets, the philosophers, and the prophets, he smiled and said, "Well, I had to work hard to learn it, and then I gave it and gave it and gave it until it was mine."

(Attributed to Dr. Howard R. Driggs.)

## Loving and being loved

What of loving and being loved? Perhaps the most serious problem of many young people and of their adult generation is their poor self-image, a conviction that they are worthless. To be able to truly love God and his neighbor, one must esteem himself. Everyone needs to love and to have the assurance that he is worth loving and that he is loved, beyond "demand or reciprocity, praise or blame." No mere tolerance or indulgence can take the place of such love, which does not come from sermons or resolutions, but only from persons who can give it, and from God.

It is written: "You cannot love another person—that is, behave toward him so as to foster his happiness and growth unless you know what he needs. And you cannot know what he needs unless he tells you—and you hear him."

## Evidences of love

So much that is spurious and counterfeit is spoken and done in the name of love. Hear the word of the Lord:

"By this we know that we love the children of God, when we love God, and keep his commandments." (1 John 5:2.) That charity which is defined by the prophet as "the pure love of Christ" (Moro. 7:47) is described clearly by the Apostle Paul: It "suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, . . . rejoiceth in the truth."

Such love, said the apostle, "never faileth." (See 1 Cor. 13:4-6, 8.)

The major source of our self-image should be our Heavenly Father, whose children we are, in whose image we are made, whose attributes and qualities we have within us in embryo. He it is who loved us so much that he sent his Only Begotten Son to show us the way and to die for us. We are

his children, worthy of love, and we have in us the capacity to love. We must learn to love even as we are loved by him.

Let me conclude with this prayer and earnest hope: God help us, and help us to help younger generations, to make the choices that will qualify us as worthwhile people, to make real the best that lies within us, to live up to our moral capacity, and to accomplish what is humanly possible, through believing, belonging, serving, and loving, even as the Son of God has taught us. God help us to be able to answer in good conscience when he asks: "Where art thou?"

In the name of Jesus Christ. Amen.

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The Tabernacle Choir sang, "Lovely Appear."

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#### President N. Eldon Tanner

Elder Marion D. Hanks of the First Council of Seventy has just spoken to

us. He was followed by the singing, "Lovely Appear."

We shall now have a brief interlude with the Tabernacle Choir singing, "Father Omnipotent." The congregation and Choir will then join in singing, "Come, Come, Ye Saints."

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The Tabernacle Choir sang the anthem, "Father Omnipotent."

The Choir and the congregation then joined in singing the hymn, "Come, Come, Ye Saints."

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#### President N. Eldon Tanner

We wish to welcome the television and radio audiences who have just joined us, and again we announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the One Hundred Thirty-eighth Annual Conference of the Church.

Elder Mark E. Petersen of the Council of the Twelve will now address us.

### Elder Mark E. Petersen

#### Of the Council of the Twelve Apostles

I would like to talk with you today about the United States and its relationship to God.

Most people do not realize it, but this nation is different from all other nations. It has a divine destiny not shared by other countries, and was set up as an independent power by a deliberate act of God to fulfill that destiny.

#### America's divine destiny

Because our nation is a creation of heaven, and because it has a divine destiny, we Americans must learn that it can continue to exist only as it aligns itself with the powers of heaven. If we turn our back upon the Almighty, even by ignoring him, we jeopardize our national future. If we deliberately oppose his purposes, we place ourselves in danger of destruction.

These stern facts have been taught

to Americans from the beginning of our national history, starting with our first President, George Washington. He realized and he publicly announced that we obtained our independence through an act of Providence, since we were far too weak to gain it by ourselves. Knowing this, he warned that if we are to survive as a free and independent nation, we must obey the Almighty God who brought us into being.

Abraham Lincoln, another inspired President, said virtually the same thing, warning that if we fail to obey the commandments of God, we shall go down to ruin.

#### A crucial time

We have reached a point in our national history as crucial as the time of the Civil War. Our present dangers are quite as great. Threats to our

future seem even greater. And yet, as a people, we have failed to turn to the divine power that created us.

It is true that public surveys indicate an increase in church membership and attendance, but that is no measure of the depth of conversion necessary to bring the principles of Christ into our daily lives.

Because of our love of wealth and prestige and our insatiable passion for ease and pleasure, we fail to take the essential spiritual steps which could and would preserve us.

Everyone—every man on the street—knows that we cannot continue with present conditions as they are, and yet we seem not to have the desire or the courage to alter our course.

### Need divine help

Whether we are willing to admit it or not, our one great need is to turn to God. Our human efforts have failed and seem almost to lead us into ever more difficult entanglements. We need more than human wisdom. We need divine help. We need to be saved from war and criminal elements, from anarchy and from riots. We need a shield against the devious schemes of enemies abroad. We need to be saved from corrosion within—from the ravages of immorality, dishonesty, drunkenness, broken homes, delinquent parents, and undisciplined children. We need protection from atheism, for it can destroy our way of life.

Do you doubt that atheism is a threat to America?

### Threat of atheism

Atheism is the cause of most of our ills. If we were realistic about our present plight, we would admit that atheism in its many forms is our greatest enemy, whether it be in abandoning God for pleasure and money, or in yielding to philosophical meanderings, or in surrendering to those forces which break down family life, destroy free government, seduce the masses, and spawn hate and war.

Are we not intelligent enough to perceive that shocking fact?

Are we not sufficiently alert to see

our desperate need of an infinite power who can rescue us in this present hour?

Are we forever to be so obtuse that we confine God to a remote past and an uncertain hereafter?

Can we never learn that he is a God of the present day—of the here and now?

In the midst of the Civil War, Abraham Lincoln said something that should frighten present-day Americans. He was very realistic when our country was being split asunder by the war between the states. He knew very well that the preservation of the nation could be achieved in only one way. It was not through our frowning battlements nor our bristling seacoasts, as he expressed it.

Lincoln said that if we as a people do not turn to God and serve him, our nation will drift into destruction. He expressed his meaning in these words: "If we do not do right, God will let us go our own way to ruin. If we do right, he will lead us safely out of this wilderness and crown our arms with victory." Thereupon he summoned America to turn to God as the only means of survival.

J. Edgar Hoover, head of the FBI, stated it this way: "What we need in America is a return to the God of our Fathers and a most vigorous defense against the minions of Godlessness and atheism."

### Warning of wise men

Why do we not heed these warnings?

Similar counsel has been given by nearly every President of the United States in his time, and by economists, educators, jurists, and statesmen.

Let us consider a few of their warnings:

As we have indicated, George Washington said that this nation cannot endure apart from the God of heaven.

Woodrow Wilson said: "The sum of the whole matter is this: Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ."

Calvin Coolidge said: "The strength



of our country is the strength of its religious convictions."

Franklin D. Roosevelt said: "No greater thing could come to our land than a revival of the spirit of religion—to stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to his will. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual reawakening."

President Eisenhower constantly reminded us of our spiritual obligation.

Roger W. Babson, great economist of his day, said: "In the last analysis, our national future depends upon whether it is spiritually or materially minded. Only the Golden Rule will save this country—not the rule of gold."

James Rowland Angell, former president of Yale University, said: "It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us unless and until there is an essential change in the ethical and spiritual attitude of the rank and file of men."

### Editorial urges action

But as mentioned in an editorial in the *U. S. News and World Report*, "With so many champions of the doctrine, why are there so few ready to practice the preachment?"

"Large numbers of people faithfully follow their creeds, and yet in the grim business of everyday life, do we perceive a fundamental change? Do we see men on every side ready to surrender their enormous power or their possessions or even their pride, to the service of God?"

"A spiritual revival would awaken America and purify her whole national life. It is not, however, to be attained by mere expression of purpose," the editorial continues.

"It requires action throughout our waking hours. Not until each and every one of us feels the impact of spiritual achievement, not until the eagerness to serve God is stronger than the eagerness to serve ourselves, not until we are ready to make sacrifices

of time and money and power and pride for the sake of others who need our help and our guidance will we begin to understand the elemental transformation which is prerequisite to the spiritual re-birth of the nation."

### Means for survival

Our situation in America is not merely a case of fighting the encroachments of seditious influences. It is not only a matter of legislating against crime. Neither is it one of changing our Constitution because some misguided individuals think it is obsolete; nor is it a case of sending more men to the Orient to fight an enemy who has trapped us into a different kind of war.

We are confronted with the choice of whether or not we as a nation will return to God in spirit and in truth as a means of actual survival. We must choose whether we will become fully converted to him or not. To put it plainly, it is largely a case of obedience versus lip service.

The Almighty is a God of war as well as of peace. The Bible clearly teaches that. And he is a power to be dealt with in this present crisis. He can be our literal Savior here and now. He can protect and preserve our nation. He has done it in the past; he can do it again today. He can end the war in Vietnam and give us an honorable peace. He can save us from criminality and from all the other inhumanities which now impale us on a cross of suicidal selfishness.

### God can solve problems

It is no imaginary ruin that faces our nation if we reject Jesus Christ, as Lincoln pointed out so dramatically. And it is possible that our greatness can be buried in profound obscurity if we refuse to turn to God, as Daniel Webster expressed it.

Already there is talk of a new civil war and of riots that will totally eclipse those of last summer. Insurrection is now on the lips of thousands of agitators. The basic concepts of our free government are being challenged. Overnight this nation could

be paralyzed through the devious efforts of some of our treacherous citizens. And if widespread insurrection comes, do you suppose for one moment that our enemies from without will sit idly by? All our efforts to save ourselves thus far have failed. But God can solve our problems—and he will do so if we turn to him in humility and faith. However, let us not suppose that a few feeble prayers will be sufficient to call down his aid. It will take more than halfhearted supplications to save us.

### Obedience required

Prayer is powerful indeed when accompanied by works of righteousness, but prayer alone is but lip service. The Almighty spurns lip service. Empty words are but symptoms of hypocrisy to him. He is a God of action—a God of works as well as of faith. He demands obedience to him if we are to receive help from him. Are we ready to thus obey him? We cannot deal in half-way measures—not with God—and neither can we serve two masters.

I ask you: Is every one of us willing to do unto others as we would be done by? Are we willing to be merciful, kind, and pure in heart; to turn the other cheek; to go the extra mile? Is every one of us willing to be sufficiently Christlike to accept his precept that says: "Blessed are the peacemakers: for they shall be called the children of God?" (Matt. 5:9.)

Our great need of repentance is clearly evident. The solution to our problem is not in violence nor in new legislation. Neither is it in training our police in the latest anti-riot methods. Our answer can be found only in obedience to Christ on the part of everybody.

### Evil cannot bring good

Jesus said that an evil tree cannot bring forth good fruit. A crime-ridden society cannot bring forth a new generation of upright citizens, nor can a nation of drinkers produce sober offspring. Can people who condone immorality provide a chaste and successful beginning for babies born

illicitly in a new generation?

Can we escape the diseases so inseparably connected with immorality? Can people who knowingly undermine good character expect to reap anything but the whirlwind?

For every practical reason we must change our course and turn away from the selfishness and corruption now growing among us like a gigantic malignancy. For every practical reason we must turn to the Christ and live his teachings!

### Put trust in God

Said Lincoln in his first inaugural address: "Intelligence, patriotism, Christianity, and a reliance on him who has never yet forsaken this favored land are still competent to adjust in the best way, all our difficulties."

In ancient times an inspired prophet who lived in this western hemisphere said that God "doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us." (Al. 61:13.)

### Serve the God of the land

Another ancient prophet spoke directly to modern America, foretelling the assistance God will give us if we serve him. Said he: "... this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.)

And that prophet also said, even as did Lincoln, that if we in America fail to serve Jesus Christ, we will face certain destruction. This is a divine warning, first from the prophet of old and then from the inspired President of Civil War days.

Oh, America, turn to God. But do not give him mere lip service. Obey him with all your hearts, might, mind, and strength.

Let us save ourselves from the present crisis in the only certain way, remembering that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of

God." (Matt. 4:4.) And for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

### President N. Eldon Tanner

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve.

The Tabernacle Choir will now sing "The Heavens Are Telling," with a trio consisting of Kay Welch, Wallace McCloy and Merrill Wilson, following which there will be a brief organ

interlude, and then Elder Howard W. Hunter of the Council of the Twelve will speak to us.

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Selection by the Choir, "The Heavens Are Telling," followed by a brief organ interlude.

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### President N. Eldon Tanner

Elder Howard W. Hunter of the Council of the Twelve will now speak to us.

## Elder Howard W. Hunter

### Of the Council of the Twelve Apostles

In the world there are more than three and a half billion people. They are divided into groups, each under the domination of systems whereby they become subject to the supreme power of the land in which they live. In some countries this supreme power is vested in one person, the sovereign. Other countries have republican forms of government in which sovereignty resides in the people, and the supreme power is usually expressed by the legislative body. Regardless of whether sovereignty is administered by an individual or by the people, citizens become subject to that supreme power. They have the rights and privileges afforded them under the law, and they have the duty to comply with the provisions of the law. This is essential for the good of society, for the protection of life and liberty, and for the promotion and preservation of the happiness of man.

### Law must be sustained

In a republic, the government has the sovereign right as well as the duty to protect the rights of the individual and to settle civil disputes or disorders by peaceful means. Citizens do not have the right to take the law into their own hands or exercise physical force. The sovereign laws of the state must be sustained, and persons living under those laws must obey them for the good of the whole. In this regard

The Church of Jesus Christ of Latter-day Saints takes a strong position. One of the fundamental tenets of its faith is clearly stated in these words: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Those in the world who have a belief in God live under the unusual circumstances of a dual sovereignty. In addition to being subject to the supreme power of the state, they have a fealty to God and a solemn duty to keep the commandments given by him. This idea of divine kingship and a sovereignty runs through all of the Old Testament and all of the New Testament.

### The kingdom of God

In describing the commencement of the ministry of Jesus, Mark uses these words: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15.) Throughout his entire ministry, one of the main subjects of the teachings of the Master was "the kingdom of God is at hand." Some scholars interpret the words "is at hand" as describing something to take place in the near future. It is

their contention that the kingdom was not established on earth until the day of Pentecost, when the Spirit was poured out upon the multitude. They label this event as the beginning of the Christian Church. The facts, however, give basis for a different conclusion. There is ample evidence that the kingdom of God was established in the days of Adam, the first man, and has continued to the present day. The peoples of the earth, from the beginning, have had a duty to God as their king.

### Dual sovereignty

Is it repugnant to the theory of sovereignty for a person or group of persons to owe fealty to two separate monarchs?—to have an allegiance to two separate and distinct sovereign powers? At first blush dual sovereignty would seem inconsistent, yet this has been the situation throughout man's earthly existence. Such circumstances give rise to this query: If a conflict should arise with respect to allegiance, which should take precedence? A review of the history of mankind answers the further question as to whether or not there is a real conflict.

Bearing on this very point, an interesting occurrence took place during the ministry of the Master. It is recorded in three separate books of the New Testament, Matthew, Mark, and Luke, and concerns a controversy over a tax assessment. Judea was under Roman mandate, and the authority of the Sanhedrin, the supreme Jewish council, had been curtailed under the Roman rule. The council was charged with the levy of taxes, but it did not have the power to decree capital punishment. This power was vested in the Roman procurator of Judea, Pontius Pilate. Because the Sanhedrin was without authority as to capital punishment, those who were conspiring against Jesus conceived a plot to entrap him to give an answer that would constitute grounds to deliver him to Pilate on a charge of treason, a capital crime.

### Question of allegiance

A tax had been levied on all persons

living under Roman rule. This was probably the Roman capitation tax, or a poll tax as we would know it. The tax was not large, but a question of principle was involved. The Jews considered themselves as living under a theocracy, with Jehovah as king. They refused to recognize the Roman mandate. The question involved, therefore, was this: Can a Jew in good conscience pay the tax to the Romans, or must he fight for independence on the ground that God alone is the King of Israel? It became a question of allegiance to sovereignty.

The Pharisees who conceived the plan were anxious to take Jesus by surprise, so they stayed in the back-ground and sent some of their young disciples and some Herodians to carry out the plot. The Herodians were not a religious sect but a political party. They were the followers of Herod Antipas, the tetrarch of Galilee, and supporters of the Roman domination. The Pharisees, of course, were resisting the Roman occupation of Judea. The design of these schemers seems to be that they would give the impression that a dispute had arisen between the young Pharisee scholars and the Herodians and they were coming to the Master for his opinion, to settle their differences.

### Answer to Pharisees' question

They approached Jesus respectfully and courteously and said to him, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." (Matt. 22:16.) It would appear that these honeyed words were spoken to disarm his suspicions, so he would give them his confidential opinion for their guidance in a moral issue. Then followed the carefully worded question: "Is it lawful to give tribute unto Caesar, or not?" The question was maliciously framed so as to require an answer of "yes" or "no," either of which would give them the basis to destroy him. If he had said, "Yes, pay the tax," he would have been called a traitor. It would have driven

a wedge between him and his followers and created rebellion. If his answer had been, "No, it is not lawful to pay the tax," they would have delivered him into the hands of Rome on the charge of treason.

His adversaries intended that Jesus would be gored on whichever horn of dilemma he might choose. The interesting thing about his answer is that he did not evade the question, but he answered it clearly and positively without being caught on either horn. He said, "Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny." (Matt. 22:18-19.) What is referred to as a penny was no doubt the current Roman denarius with the image of Tiberius or possibly Augustus. He wanted to point out to them the image of Caesar and the inscription that gave his name and titles. There was a common maxim that the one who causes his image and titles to be stamped on the coin is the owner of the coin and acknowledged as the sovereign. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. . . ." (Matt. 22:20-21.) They had acknowledged that the coin belonged to the Roman Emperor, and it being the current coin for the payment of tax, it showed the country to be under the rule of Rome. ". . . Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) In other words, "Don't be unjust: give to Caesar the things that are his; and at the same time don't be impious: give to God the things that belong to God."

### Jurisdiction defined

The wisdom of this answer defines the limitations of dual sovereigns and defines the jurisdiction of the two empires of heaven and earth. The image of monarchs stamped on coins denotes that temporal things belong to the temporal sovereign. The image of God stamped on the heart and soul of a man denotes that all its facilities

and powers belong to God and should be employed in his service.

The lesson taught by the Master is so clear that elaboration is not necessary, nor will I labor the point. The test to be applied in weighing allegiance to sovereignty, where dual sovereigns are involved, is a matter of wisdom. I submit that there is no real conflict which creates a serious question as to allegiance.

In the present day of unrest, the question might appropriately be asked, what do we owe to Caesar? To the country in which we live? We owe allegiance, respect, and honor. Laws enacted to promote the welfare of the whole and suppress evil doing are to be strictly obeyed. We must pay tribute to sustain the government in the necessary expense incurred in the protection of life, liberty, property, and in promoting the welfare of all persons.

### Church belief on governments and laws

In the year 1835, 133 years ago, a declaration of belief of The Church of Jesus Christ of Latter-day Saints regarding governments and laws was drafted and adopted by unanimous vote. It is incorporated as Section 134 of the Doctrine and Covenants of the Church. Although more than a century has passed, no changes or modifications have been made, and the statement stands as applicable today as the day it was written. If you will permit me to do so, I would like to recall a portion of this statement.

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the

same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience." (D&C 134:1-5.)

### **Allegiance to sovereignty**

The statement continues, but I will not read further. These words point up the solemn obligation of government and the solemn obligation of those who owe allegiance. This is a day when civil disobedience seems to be prevalent and even advocated from some pulpits, but the position of this Church and its teachings is clear.

I know that God lives, that he is the supreme power of heaven and earth. I bear witness of the divinity of Jesus Christ, the Savior of all mankind. My knowledge of these truths moves me to allegiance to divine sovereignty, also to sustain the law of the land. There is no conflict between that which is owed to Caesar and the obli-

gation to God. May the God of heaven give inspiration and guidance to those leaders in the world who formulate the policies of earthly sovereignty, and also to those of us who are governed by those powers. May righteousness be placed in proper perspective for the good of every man. The statement of the Master should be our guide: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The honest search for righteousness and submission to the sovereignty of God answers the problems of Caesar. May the Lord bless us is my humble prayer, in the name of Jesus Christ. Amen.

### **President N. Eldon Tanner**

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us.

We are most grateful this morning for the wonderful cooperation given by the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

We appreciate the attendance here of educators, national and local government officials, stake and ward officers, and all members and visitors who have attended the service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing "All Hail the Power of Jesus' Name." Following the singing the benediction will be pronounced by Elder Thomas R. Stone, formerly president of the French Polynesian Mission. This conference will then be adjourned until 2:00 this afternoon.

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The Choir sang "All Hail the Power of Jesus' Name."

The closing prayer was offered by Elder Thomas R. Stone.

Conference adjourned until 2:00 o'clock p.m.

## SECOND DAY AFTERNOON MEETING

### FOURTH SESSION

Conference reconvened at 2:00 p.m., Saturday, April 6, with President Joseph Fielding Smith, counselor in the First Presidency, conducting the services.

The Logan LDS Institute Choir, with James L. Bradley, conducting, furnished the music for this session of the conference. Elder Roy M. Darley was at the organ.

President Smith made the following introductory remarks:

#### President Joseph Fielding Smith

President McKay is listening in his apartment. He has asked me to conduct this service, and to extend his greetings to all present, and to all those who are listening in.

For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning's session, in addition to being broadcast direct, was video taped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii and Alaska.

Also, by special arrangement, Armed Forces television will carry this morning's session to a large number of servicemen on Sunday (tomorrow) headquartered at Guam and other bases of the Pacific.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, KMBC at Kansas City, and WRFM at New York City, Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the Logan LDS Institute Choir, conducted by James L. Bradley, with Roy M. Darley at the organ.

We are exceedingly pleased to have these young students with us this afternoon, and extend a hearty welcome to them.

We shall begin this service by the chorus singing, "Unfold, Ye Portals," following which the invocation will be offered by Elder Ronald V. Stone, formerly president of the North Argentine Mission.

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The Institute Choir sang the anthem, "Unfold, Ye Portals."

The opening prayer was offered by Elder Ronald V. Stone.

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#### President Joseph Fielding Smith

The invocation was just offered by Elder Ronald V. Stone, formerly president of the North Argentine Mission.

The Chorus will now favor us with, "Still, Still with Thee."

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The anthem, "Still, Still with Thee," was rendered by the chorus.

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#### President Joseph Fielding Smith

As has been the custom since the organization of the Church, we shall now sustain the General Authorities of the Church. A few brief statistical and financial reports will be given just prior to the sustaining of the General Authorities.

Elder Joseph Anderson, Clerk of the Conference, will read for your information some important statistical data concerning the Church.

Following this, Elder Harold H. Bennett will read a statement by the Church Finance Committee.

President Hugh B. Brown of the First Presidency will then present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

## STATISTICAL REPORT 1967

Elder Joseph Anderson, Clerk of the Conference, read for the information of the members of the Church, the following statistical report concerning the membership of the Church at the end of the year 1967:

Number of Stakes of Zion at close of 1967 .....	448
Number of Wards .....	3,544
Number of Independent Branches in Stakes .....	622
Total Wards and Independent Branches in Stakes at close of year .....	4,166
Number of Mission Branches at close of year .....	1,987
Number of Full-time Missions at end of year .....	79

*Church Membership, December 31, 1967:*

In the Stakes .....	2,144,766	
In the Missions .....	469,574	
Total Membership .....		2,614,340

*Church Growth During 1967:*

Children Blessed in Stakes and Missions .....	56,387
Children of Record Baptized in Stakes and Missions .....	53,591
Converts Baptized in Stakes and Missions .....	62,280

*Social Statistics:*

(Based on 1967 data from the Stakes)

Birth Rate per thousand .....	27.55
Number of persons married per thousand .....	16.11
Death Rate per thousand .....	5.05

*Priesthood:**Members holding the Aaronic Priesthood, December 31, 1967*

Deacons .....	118,149	
Teachers .....	83,583	
Priests .....	121,842	
Total number holding Aaronic Priesthood .....		323,574

*Members holding the Melchizedek Priesthood, December 31, 1967*

Elders .....	216,354	
Seventies .....	22,962	
High Priests .....	72,150	
Total number holding Melchizedek Priesthood .....		310,466

Grand Total, members holding Aaronic or Melchizedek Priesthood .....

634,040

An increase of 36,360 during the year

*Auxiliary Organizations:*

Relief Society (Membership) .....	298,825
Deseret Sunday School Union (average attendance) .....	777,354
Young Men's Mutual Improvement Association (enrollment) .....	313,956
Young Women's Mutual Improvement Association (enrollment) .....	326,795
Primary (children enrolled) .....	473,480

*Welfare Plan:*

Number of persons assisted during the year .....	112,055
Number placed in remunerative employment .....	6,809
Man-days of work donated to the Welfare Plan .....	130,966
Unit-days of equipment use donated .....	7,300

*Genealogical Society:*

Names cleared in 1967 for temple ordinances .....	1,986,335
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Genealogical records microfilmed in 16 countries during the year brought the total to 699,587 one hundred foot rolls of microfilm for use of the Church which are the equivalent of over 3,000,000 printed volumes of 300 pages each.

#### *Temples:*

Number of ordinances performed during 1967 in the 13 operating temples:		
For the living .....	54,826	
For the dead .....	4,510,940	
Total number of ordinances .....		4,565,766

#### *Church School System:*

Total 1967 cumulative enrollments in Church schools, including Institutes and Seminaries .....		186,323
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### THOSE WHO HAVE PASSED AWAY

**PRESIDENT ANTOINE R. IVINS**, senior president of the First Council of Seventy  
**MINERVA YOUNG BENNION**, widow of Adam S. Bennion, former member of the Council of the Twelve

**ALTA HANSEN TAYLOR**, wife of Elder Henry D. Taylor, Assistant to the Twelve  
**NADA RICH BROCKBANK**, wife of Elder Bernard P. Brockbank, Assistant to the Twelve

**ADELAIDE ELDREDGE HARDY**, widow of Elder Rufus K. Hardy, former member of the First Council of Seventy

**FRANK W. OTTERSTROM**, Official Church Reporter for many years

**RICHARD E. FOLLAND**, General Secretary of the Deseret Sunday School Union General Board

**HILDA ANDERSON ERICKSON**, sole survivor of the 80,000 Mormon pioneers who came to Utah before the completion of the transcontinental railroad in 1869

**WALLACE F. TORONTO**, president of the Czechoslovakian Mission

**HEBER E. PETERSON**, president of the Olympus Stake

**ROBERT L. BRIDGE**, president of the Riverside Stake

**HOWARD B. STONE**, president of the Oahu Stake

Elder Harold H. Bennett read the following statement by the Church Finance Committee:

March 15, 1968

The First Presidency  
47 East South Temple Street  
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal period January 1 to August 31, 1967. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in

which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations

Saturday, April 6

Second Day

made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the fiscal period January 1, to August 31, 1967 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the sound manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

# CHURCH FINANCE COMMITTEE

Orval W. Adams  
Harold H. Bennett  
Glenn E. Nielson  
Wilford G. Edling  
Weston E. Hamilton

## GENERAL AUTHORITIES AND GENERAL OFFICERS OF THE CHURCH

President Hugh B. Brown presented the General Authorities and General Officers of the Church and they were sustained as follows:

### THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints

Hugh B. Brown, First Counselor in the First Presidency

Nathan Eldon Tanner, Second Counselor in the First Presidency

### COUNSELORS IN THE FIRST PRESIDENCY

Joseph Fielding Smith  
Thorpe B. Isaacson  
Alvin R. Dyer

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

### QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson  
Mark E. Petersen  
Delbert L. Stapley

Marion G. Romney  
LeGrand Richards  
Richard L. Evans  
Howard W. Hunter  
Gordon B. Hinckley  
Thomas S. Monson

### PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

### ASSISTANTS TO THE TWELVE

Alma Sonne  
ElRay L. Christiansen  
John Longden  
Sterling W. Sill  
Henry D. Taylor  
Wm. J. Critchlow, Jr.

Franklin D. Richards  
Theodore M. Burton  
Boyd K. Packer  
Bernard P. Brockbank  
James A. Cullimore  
Marion D. Hanks

## TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

## THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young  
Milton R. Hunter  
Bruce R. McConkie

Albert Theodore Tuttle  
Paul H. Dunn  
Hartman Rector, Jr.  
Loren Charles Dunn

## THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop  
Robert L. Simpson, First Counselor  
Victor L. Brown, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

## PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman  
Henry D. Taylor, Managing Director

## PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman  
John H. Vandenberg, Vice Chairman  
Alvin R. Dyer, Managing Director

## PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee  
Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen  
Bruce R. McConkie, Managing Director

## PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman  
Theodore M. Burton, Managing Director

## CHURCH BOARD OF EDUCATION

David O. McKay  
Hugh B. Brown  
Nathan Eldon Tanner  
Joseph Fielding Smith  
Thorpe B. Isaacson  
Alvin R. Dyer  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson  
Mark E. Petersen  
Delbert L. Stapley

Marion G. Romney  
LeGrand Richards  
Richard L. Evans  
Howard W. Hunter  
Gordon B. Hinckley  
Thomas S. Monson  
Boyd K. Packer  
Marion D. Hanks  
Albert Theodore Tuttle  
Paul H. Dunn  
John H. Vandenberg

## GENERAL CONFERENCE

Second Day

## CHURCH FINANCE COMMITTEE

Orval W. Adams  
 Harold H. Bennett  
 Wilford G. Edling  
 Glenn E. Nielson  
 Weston E. Hamilton

## SENIOR CHURCH AUDITORS

Harold L. Davis  
 Charles Schmidt

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Louise Wallace Madsen, Second Counselor  
 with all members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent  
 Lynn S. Richards, First Assistant Superintendent  
 Royden G. Derrick, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent  
 Marvin J. Ashton, First Assistant Superintendent  
 George R. Hill III, Second Assistant Superintendent  
 with all members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President  
 Margaret Romney Jackson, First Counselor  
 Dorothy Porter Holt, Second Counselor  
 with all members of the Board as at present constituted.

## PRIMARY ASSOCIATION

LaVern Watts Parmley, President  
 Leone Watson Doxey, First Counselor  
 Lucile Cardon Reading, Second Counselor  
 with all members of the Board as at present constituted.

## TABERNACLE CHOIR

Isaac M. Stewart, President  
 Richard P. Condie, Conductor  
 Jay E. Welch, Assistant Conductor

## TABERNACLE ORGANISTS

Alexander Schreiner, Chief Organist  
 Robert N. Cundick  
 Roy M. Darley  
 Frank W. Asper, Organist Emeritus

**President Joseph Fielding Smith**

We thank you good brethren and sisters for this sustaining vote.

**Elder Spencer W. Kimball****Of the Council of the Twelve Apostles**

President McKay, my brothers and sisters, and friends: I would like to congratulate Brother Dyer, Brother Hanks, Brother Rector, and Brother Dunn on their new appointments, and pray the Lord to bless them in their new responsibilities.

The Pharisees, ever trying to entangle and trick the Savior, again set their traps:

"... Is it lawful to give tribute unto Cæsar? ...

"But Jesus perceived their wickedness, ...

"... Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Matt. 22:17-18, 21.)

**All this is mine**

One day, a friend took me to his ranch. He unlocked the door of a large new automobile, slid under the wheel, and said proudly, "How do you like my new car?" We rode in luxurious comfort into the rural areas to a beautiful new landscaped home, and he said with no little pride, "This is my home."

He drove to a grassy knoll. The sun was retiring behind the distant hills. He surveyed his vast domain. Pointing to the north, he asked, "Do you see that clump of trees yonder?" I could plainly discern them in the fading day.

He pointed to the east. "Do you see the lake shimmering in the sunset?" It too was visible.

"Now, the bluff that's on the south." We turned about to scan the distance. He identified barns, silos, the ranch house to the west. With a wide sweeping gesture, he boasted, "From the clump of trees, to the lake, to the bluff, and to the ranch buildings and all between—all this is mine. And the

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Alvin R. Dyer.

dark specks in the meadow—those cattle also are mine."

And then I asked from whom he obtained it. The chain of title of his abstract went back to land grants from governments. His attorney had assured him he had an unencumbered title.

"From whom did the government get it?" I asked. "What was paid for it?"

There came into my mind the bold statement of Paul: "For the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.)

And then the psalmist who declared: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Ps. 12:6.)

And then I asked, "Did title come from God, Creator of the earth and the owner thereof? Did he get paid? Was it sold or leased or given to you? If gift, from whom? If sale, with what exchange or currency? If lease, do you make proper accounting?"

And then I asked, "What was the price? With what treasures did you buy this farm?"

"Money!"

"Where did you get the money?"

"My toil, my sweat, my labor, and my strength."

And then I asked, "Where did you get your strength to toil, your power to labor, your glands to sweat?"

He spoke of food.

"Where did the food originate?"

"From sun and atmosphere and soil and water."

"And who brought those elements here?"

I quoted the psalmist: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." (Ps. 68:9.)

"If the land is not yours, then what accounting do you make to your

Saturday, April 6

Second Day

landlord for his bounties? The scripture says: 'Render unto Cæsar that which is Cæsar's and to God that which is God's.' What percentage of your increase do you pay Cæsar? And what percent to God?

"Do you believe the Bible? Do you accept the command of the Lord through the prophet Malachi? It reads:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . .

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' (Mal. 3:8, 10.)

"And in the latter days, the Lord said again:

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give. . . .' (D&C 38:39.)

"And Moses confirmed to Pharaoh regarding the plagues: '. . . that thou mayest know now that the earth is the Lord's.'" (Exod. 9:29.)

I said again: "I seem to find no place in holy writ where God has said, 'I give you title to this land unconditionally. It is not yours to give, to have, to hold, to sell, despoil, exploit as you see fit.'"

"I cannot find such scripture, but I do find this from Psalms: '. . . those that wait upon the Lord, . . . shall inherit the earth.' (Ps. 37:9.)

"And I remember that our Creator covenanted in the council in heaven with us all: '[And] We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.' (Abr. 3:24.)

"It seems more of a lease on which a rental is exacted than of a fee simple title.

"Modern scripture says that if you live the commandments, 'the fulness of

the earth is yours, the beasts of . . . field and the fowls of the air, . . .

"Yea, all things which come of the earth, . . . are made for the benefit and the use of man. . . .' (D&C 59:16, 18.)

"This promise does not seem to convey the earth but only the use and contents which are given to men on condition that they live all of the commandments of God."

But my friend continued to mumble, "Mine—mine," as if to convince himself against the surer knowledge that he was at best a recreant renter.

That was long years ago. I saw him lying in his death among luxurious furnishings in a palatial home. His had been a vast estate. And I folded his arms upon his breast, and drew down the little curtains over his eyes. I spoke at his funeral, and I followed the cortege from the good piece of earth he had claimed to his grave, a tiny, oblong area the length of a tall man, the width of a heavy one.

Yesterday I saw that same estate, yellow in grain, green in lucerne, white in cotton, seemingly unmindful of him who had claimed it. Oh, puny man, see the busy ant moving the sands of the sea.

\* \* \*

## Would you rob God?

I stopped on the highway to buy some fruit. The little vending shop was in the edge of the orchard. And I asked the seller, "Are these trees yours?"

He said, "From the highway to the hill—all these are mine, and all the fruit we pick and sell. All this is mine."

And I asked, "Do you have no partner who contributes capital?"

"I earned the funds with which to buy. It is mine."

I said: "You bought the land? You bought the seedlings? But who put chemicals into the soil to make them grow? Who sent the living sap a-climbing all the limbs? Who made them bloom and scent the air with sweet perfume? Did you make rain? Can you command the sun? Do you

put intelligence in trees to produce buds and blossoms, fruit in ripeness, taste and food value? He who made the land, the trees, the elements has land-lien on it all. Have you settled your lease payment?

"I know you pay to Cæsar his full portion, never failing. But do you calculate and pay the part to God?"

"Are these trees yours and yours alone? There is no partner's claim upon the fruit?" He winced.

"Have you integrity? Would you rob God, your partner? Remembering that the earth is the Lord's and the fullness thereof?"

When God had created man and woman he placed them upon the earth to "dress it and to keep it and subdue it." (See Gen. 2:15.) It seems this landlord-tenant relationship is fair—the Lord, the owner, furnishes the land, the air, the water, the sunshine, and all the elements to make it fruitful. The tenant gives his labor.

The Lord promised after the deluge: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.)

And the psalmist sang again: "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, . . .

"Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers. . . .

"The pastures are clothed with flocks: . . . they shout for joy, they also sing." (Ps. 65:9-10, 13.)

" . . . the earth is full of the goodness of the Lord." (Ps. 33:5.)

A month later, a car accident took the life of this horticulturist. He had not paid his keep, nor did he take his orchard with him. Each spring its trees still bloom; each fall the luscious fruit is picked.

\* \* \*

### The earth is the Lord's

I saw a lovely house upon a beach. The occupant boastfully pointed to it. "This is my house with its impregnable foundation, its solid walls, its

luxurious appointments, its surpassing view."

One day a warning came. A tidal wave rushed in to shore. All occupants were saved, but as the great sea hurried to its place, only a concrete floor marked the place where his prized possession had stood. The stones were out at sea; the lumber ground to toothpicks, floating in the water. And I remembered again what the psalmist said:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

\* \* \*

### Do you pay tithes?

Another day I accompanied a friend to his bank. He checked the contents of his safety deposit box, and lifting out a handful of papers, he proudly said to me, "All these are mine. These stocks and bonds are mine." It was evident that his holdings represented wealth. There was possessive pride in his voice.

And I pondered: "How you have prospered! How did you do so well? Where did you get your talents, your abilities? Did you make sight and voice and memory and ability to think?" He hesitated to make answer.

I asked him: "Do you pay tithes? I'm sure you pay your taxes. Do you render unto God that which already was his own? I'm sure that Cæsar never fails to get his portion. What of God? You accepted your earthly opportunities on condition. You rented his land, his equipment, used his elements, you know.

"Does puny man possess, appropriate, bequeath, and give as though he made the earth and heaven? And this without report or settling accounts?"

I met a man upon the campus of a great university, well-trained and brilliant, holding high degrees. We talked of income. Though very large, he felt his all too small to meet his needs. I asked of him: "Do you pay tithes?"

He looked at me with questions in

his eyes. Why should he pay? He earned it—every cent. I told him of the psalmist's theme:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

And he countered, "I claim no earth—I reside in an apartment. I use no elements—I train the minds of men. I owe no debts to anyone. I earn my income."

And then I asked, "By what great power do you earn?"

"My brains," he said.

And then I asked: "Where did your brains find birth? Did you create them? Build them in a factory, buy them in a store? Did you add element to element, fashioning them so intricately and giving them such power? Where did you get your strength, your vision, power, and health? Where did you get your breath, your continuity? Do you make brains, build bodies, create souls?"

Again, I asked, "Do you pay tithes? You do account to Cæsar. Do you pay the Lord for all his bounteous gifts?"

This man was arrogant and proud. He lived no laws, worshiped no God, was selfish and self-centered. He needed the admonition given the rebellious Israelites:

"Beware that thou forget not the Lord thy God . . . his commandments . . . and his statutes. . . ."

"And when thy herds . . . thy flocks . . . thy silver and thy gold . . . and all . . . thou hast is multiplied;

"Then thine heart be lifted up, and thou forget the Lord thy God, . . ."

"Who led thee through . . . drought, where there was no water; who brought thee forth water out of the rock of flint; . . ."

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth."

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . . ." (Deut. 8:11, 13-15, 17-18.)

For long years he had been misusing funds—appropriating the tenth which belonged to his Creator. What right had he to use without permission the

Lord's lease funds? and without accounting and without the commensurate worthiness and faithfulness on which his nine-tenths was promised? He had forgotten Malachi's question: "Will a man rob God? . . ." (Mal. 3:8.) He had forgotten the covenant we all had made in the council in heaven, when our Lord proffered:

"... We will go down . . . and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

"And did you say you made no such rash promise? The answer is: Your very presence on the earth is evidence you accepted this challenge in the preexistent assembly."

I outlived this man too. It was a sad affair when his time came. The strong was weak, the powerful inanimate. His brains still encased in his bone cranium would work no more. He breathed no air, he taught no youth, commanded no more hearers, no more salary, occupied no apartment, but did occupy a little plot of earth on a grassy hillside. But now, I hope he knows: "... the earth's the Lord's, and all that therein is. . . ."

He owed not any man. He earned it all, he said.

\* \* \*

## Tithing is not for God

I asked another man if he paid tithes. He blushed his answer. "We cannot afford to tithe."

"What? Cannot afford integrity? Cannot afford to return to the Great Provider's program that which was already his?"

He said, "My schooling was expensive. Our little ones have cost us much, and there is still another one to come. The doctor and the hospital will take their toll. Our car was wrecked and cost us that much more. Vacation, illness, living costs go up and leave us none to give the Church!"

"Do you believe in God?"

"Of course," he said.

"You do?" I asked. "Would God



make promises he would not fulfill? You have no confidence in God, else why do you doubt his glorious promises? Your faith is in yourself. God promised he would open heaven's windows and pour you out rich gifts beyond your comprehension, promised on your faithfulness. Do you not need those blessings? For that one tenth, he'll compensate with blessings—little dreamed-of blessings. He said:

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

"And again:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

"You don't believe that God will measure up? No, you do not trust your Lord. You keep all funds you have collected and use them according to your own judgment. You fear he would not make good his promises.

"Your very debts, your many troubles show incompetence to handle your affairs. You've partly failed in your rich stewardship. Can you control your business better than the Lord? Would you do well to use this manager in whom you have no trust? We know he will not fail."

Tithing is not for God. It is we who clip the coupons and collect the dividends.

\* \* \*

### The things that are God's

The salaried man complained: "My neighbor has a farm. His family lives upon it. We buy our living from a store with cash. *They* kill a beef, a pork, and feed themselves from their deep freeze. Their garden loads the table with vegetables; the field feeds the cows that furnish milk products; their farm grows wheat for the poultry for the table; and the hens furnish meat and eggs. Do you pay tithes on your farm land production?"

The answer is: "Of course, you pay if you are true to your commitments. No honest man would rob his Lord of tithes and offerings."

We ask again: "Do you feel generous when you pay your tithes? Boastful when the amount is large? Has the child been generous to his parents when he washes the car, makes his bed? Are you liberal when you pay your rent, or pay off notes at banks? You are not generous, liberal, but merely honest when you pay your tithes."

"I have made the earth, and created man upon it," says the Lord. "I, even my hands, have stretched out the heavens, and all their host have I commanded." (Isa. 45:12.)

Perhaps your attitudes are the product of your misconceptions.

Would you steal a dollar from your friend? a tire from your neighbor's car? Would you borrow a widow's insurance money with no intent to pay? Do you rob banks? You are shocked at such suggestions. Then, would you rob your God, your Lord, who has made such generous arrangements with you?

Do you have a right to appropriate the funds of your employer with which to pay your debts, to buy a car, to clothe your family, to feed your children, to build your home?

Would you take from your neighbor's funds to send your children to college, or on a mission? Would you help relatives or friends with funds not your own? Some people get their standards mixed, their ideals out of line. Would you take tithes to pay your building fund, or ward maintenance? Would you supply gifts to the poor with someone else's money? The Lord's money?

The Lord continues to ask: "Will a man rob God? Yet ye have robbed me."

There echo again and again the words of the Master: "Render unto Caesar that which is Caesar's." And he has said, "Today is a day for the tithing of my people." (See D&C 64:23.)

Does not the law of tithing apply to all the children of men, regardless of church or creed? All who believe the Bible really must believe that this is a law of God.

There echo again and again the words of the Master, "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's."

The Lord will bless all those who love and live his laws. This I know, in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

We have just listened to Elder Spencer W. Kimball of the Council of the Twelve.

Our next speaker will be President Alvin R. Dyer, whom we have just sustained as a counselor in the First Presidency.

### President Alvin R. Dyer

#### Counselor in the First Presidency

I feel standing by my side this day my dear wife. She, with my family, has been a great support to me in every effort to serve the Lord.

#### The way to eternal life

Many years ago a noted lawyer sought out Jesus of Nazareth to inquire of him the requirements that man must adhere to in seeking for the way to eternal life. The answer which the Lord gave, though simple, was not easily understood by this man schooled in the wisdom of men.

The Lord gave him this answer: that man must be "born again" if he is to enter the kingdom of heaven and dwell eternally in the enlightened presence of God the Father and his Son Jesus Christ. (See John 3:1-5.)

Being born again is an essential part of conversion to the gospel, as Jesus instructed Nicodemus. Men, in a similar way, perhaps with less portent, have many rebirths in different ways in the course of a mortal lifetime. Usually these are associated with important events or near tragedies. But being born again is part of regeneration in the changing vicissitudes of life.

#### Experiences bring new birth

I recall now being near unto death upon two occasions, once as a boy of deacon age when I foolishly placed a small-headed hat pin about two and a half inches long into my mouth. I was seated on a couch by the window in our home when a tremendous clap of thunder so startled me that I swallowed the hat pin. When I realized

what I had done, I shook all over with fear. I fell to my knees praying that this accident would not take my life. I promised the Lord then and there as a boy that I would serve him all my days. I believe that in that communication with God, I had a new birth.

Upon another occasion, with my wife and two children, I arrived at the beach in Santa Monica, California, after a hot drive over the desert in a car that was not air-conditioned. We were soon in our bathing suits and found our way to the beach. My wife and the children stopped to play in the sand and enjoy the cool breeze. But this was not enough for me. I plunged into the ocean, swimming out farther than I realized, and when I attempted to swim back, I found myself held by a swirling undertow. I struggled with all my strength but to no avail. Then I realized my plight and that I faced drowning and would never see my loved ones again in this life. In a few seconds reflected events in my life raced through my mind. Again I sought by intense supplication that I be rescued from a condition I had thrust myself into by failing to heed the beach warning of a posted red flag.

I shouted at the top of my voice for help, and in spite of the roar of the surf and foggy atmosphere, my cry for help was heard by a lifeguard, who reached me in a rowboat as my strength was nearly exhausted.

We reached shore, and after expressing my gratitude for the alertness of the guard, I sat down on the sand

to meditate and give thanks to my Heavenly Father. I believe I had a new birth that day of what it meant to be alive, with a compelling inward feeling to try to live a worthwhile life.

### **Calls bring renewal of effort**

Perhaps to be born again means to have another chance, to renew one's effort to measure up. I have felt this way many times in life as calls have come to serve the Lord. I felt this way when I was called to the apostleship at the October conference of last year. Once again, this day, I feel as though a new birth is in the offing.

I often feel a remorse in the thought that I might not have thought well of men—and also perchance they have not thought well of me. There are some issues that men pursue to which I am opposed, but I try not to have adverse feelings toward the men who pursue them.

If my life should end now, or if I should fail in the regeneration of being born again, I would be grateful for what I have had of it.

### **Gratitude for President McKay**

I am grateful beyond measure for the understanding heart of President McKay, whom I dearly love. Our affection and relationship go back many years.

As I reflect upon this now, and I know he will be watching and listening, I remember his unsolicited visit to a ward sacrament meeting when I was serving as a bishop many years ago. He said he had come of his own will because he had learned of the success we had had in holding our young people. His visit to those who were there will never be forgotten, and to me it was the real beginning of an appreciation for a great man, truly a prophet of God who is inspired and is still at the helm of this Church.

I recall now with great feeling his telephone calls and letters that came to me while I was presiding over the European Mission, always evidencing a deep interest and always conveying assurances. One such call came to me at two o'clock in the morning in far-

off Norway, as I lay sleepless on my bed and when I needed some kind of assurance because of something that had transpired to which I could not reconcile myself in the affairs of the overall mission. The voice of President McKay at that very hour was like a light from heaven.

And more recently, I am deeply grateful for his assignment that he has given to me personally to be a "watchman on the tower" with regard to the consecrated land of Missouri, a destined, consecrated place in the great latter-day work of our Heavenly Father.

I have had a sense of closeness with President McKay many times. Only recently, as he listened to his son, Dr. [Edward R.] McKay, relate the experiences of his childhood at the time the manhood award was presented to President McKay at Brigham Young University, I noted that tears were streaming down his face as his son recalled the events of his father's life with his brother Thomas. And I couldn't resist placing my arms about him and placing my cheek against his, which was wet with tears. I am most grateful for his confidence and will never betray it.

I appreciate the confidence of my brethren so manifested to me. I have unbounded respect for their devotion and courage in the administrative affairs of the Church.

### **This is the Lord's work**

This is the Lord's work, my brethren and sisters, and we have no need to fear its triumphant outcome. There is a prophet of God presiding, through whom God is speaking, as I have witnessed upon so many occasions.

I called to mind, as I contemplated what I might say upon this occasion, the words of the Lord unto the Prophet Joseph Smith at a time of frustration. And what was true then is equally true today, for we truly are living in times of frustration. Here are the words of the Lord's counsel:

"The works, and the designs, and the purposes of God cannot be frus-

Saturday, April 6

Second Day

trated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men." (D&C 3:1-3.)

### Assurance in time of trouble

There is another declaration from the Lord giving assurance that came at a time of great trouble, when the Saints were forced to leave the consecrated land of Jackson County, Missouri, which had been designated by the Lord as a place of refuge where they were to receive their inheritances, and where the Lord in his time so announced that the city of the New Jerusalem will be built. The Prophet Joseph Smith fervently prayed to the Lord for the reasons for this setback, and he also sent a letter to the bewildered and grief-stricken Saints, in which he recognized the great suffering of the Saints in Missouri at that time and how the innocent were paying for the sins of the guilty within the ranks of the members.

I quote from that letter:

"... it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours—sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt, of the purity of your motives—are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword—I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant

that notwithstanding your great afflictions and sufferings, there may not be anything separate us from love of Christ." (DHC, Vol. 1, p. 454.)

### Be still and know that I am God

It is from the answer that the Lord gave to the Prophet Joseph Smith at that time that I often find words of consolation and assurance that can be used in many sequences, for this is what the Lord said to the Prophet in the midst of these difficulties:

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

"Zion shall not be moved out of her place, notwithstanding her children are scattered.

"They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." (D&C 101:16-18.)

The particular declaration of the Lord here is this: "All flesh is in my hands; be still and know that I am God."

This is God's work, my brethren and sisters. It will not fail. Of this I testify, in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

We have just listened to President Alvin R. Dyer.

The congregation and chorus will now join in singing, "Redeemer of Israel."

After the singing, Elder Victor L. Brown of the Presiding Bishopric will be our speaker.

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The congregation and chorus sang the hymn, "Redeemer of Israel."

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**Bishop Victor L. Brown****Of the Presiding Bishopric**

In the center section of this historic Tabernacle sits a group of men from many parts of the world. Each one has responsibilities that set him apart from others not of his group. Almost every weekend it is our opportunity to meet the bishops of the Church in their own stakes. Today we are privileged to meet them in general conference. We have the greatest of love and respect for them and are grateful for the great work they are doing.

**Importance of bishops**

Before I became a bishop, I knew little about the responsibilities of the office. I have thought perhaps that other members of the Church may be as uninformed as I was. The bishop is, or should be, one of the most important persons in the life of every member of the Church. If he is important to us, then we must be important to him. I pray that I may be able to say something that will draw the bishops closer to their members, but even more so, the members closer to their bishops.

To understand the bishop, we must know something of his responsibilities. They are many. Time is limited, so we will discuss only a few. First, we will review two of his temporal responsibilities—care of the needy and finances.

**The welfare program**

Frequently we hear the statement, in connection with the Welfare Program, that the Church takes care of its own. The bishop plays the key role in administering the Welfare Program. He, and he alone, determines who will receive assistance, in what form it will be, and, with the help of the Relief Society president, how much.

The bishop approaches this assignment in a spirit of love, kindness, and understanding. One of his prime goals is to help the people maintain their

self-respect and dignity. He has certain principles upon which he administers the program.

The first principle is that we as members of the Church are expected to be self-reliant and independent. We are taught to have a year's supply in reserve in case of serious difficulty. Should circumstances, such as a serious accident or illness, result in our needing help, we should look to our families. If they cannot help, only then do we look to the bishop.

After a very careful, personal investigation, the bishop decides whether the Church should render assistance. If he decides it should, the assistance will be limited to the necessities of life, and only as long as it takes to get the family back on its feet. The bishop is not expected to bail us out of financial difficulty caused by poor management of our affairs.

If he gives assistance, he will expect us to work for it if we are physically able. His motive here is to help us maintain our self-respect by not accepting a dole. Frankly, many times it would be much easier for him to give a dole. But he recognizes the dole as an evil, and it is his desire to bless us with the program, not weaken us.

There are many other facets of the program, such as fast offering, welfare projects, budgets, and bishops storehouses. As members of the Church we are expected to respond to the call of the bishop and his welfare committee in each phase of the program. In some areas of the world the Welfare Program is conducted on a limited basis. In these cases, we are still expected to support the bishop within the established policies.

**Finances**

Now as to finances: The bishop must look to the members of his ward for the financial support necessary to carry on the affairs of the ward.

One of the worrisome problems some bishops have is collecting funds

for the ward budget. These are the funds that are needed to operate the ward organizations and to share in the costs of maintaining the chapel. We, as members of the ward, can offer great assistance to the bishop if we will be responsive to his requests for financial assistance. The Lord said he would open the windows of heaven and pour out blessings that there would hardly be room enough to receive, if we would pay our tithes and offerings.

The bishop realizes that all funds collected by him are sacred, and that they come as a free-will offering. Through our willingness to sustain him in financial matters, we help lighten his load.

### **Spiritual responsibilities**

So far we have discussed only temporal matters. Now let us review some of his spiritual responsibilities.

The bishop, by revelation from the Lord, is the president of the priests quorum. He and his counselors constitute the presidency of the Aaronic Priesthood in his ward. He is the cornerstone in all matters pertaining to the youth, both boys and girls. He receives help from his counselors, home teachers, general secretaries, advisers, auxiliary officers and teachers; but he is still the keystone in all that is done.

To the young people may I say: the bishop has been called through the inspiration of our Heavenly Father to be your spiritual counselor. He is designated as a common judge by the Lord. He has a special blessing, giving him the power of discernment and understanding. He is the one to whom we should go to confess our sins. This must be done if we are to fully repent. The bishop recognizes that it is through the blessings of the Lord that he is a judge, and unless he is a righteous judge, he is liable to condemnation, for in the scriptures we read: "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the

principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:36-37.)

### **Wisdom of bishops**

The bishop is unalterably opposed to sin in any guise; at the same time, he has great understanding and forgiveness for the sinner. He recognizes many problems of life and is anxious to lend a helping hand, particularly when the going is difficult. He can help you in many ways if you will just let him. Anything you disclose to your bishop is expected to be kept as a sacred trust. May I encourage you to let your bishop bless you with his wisdom. Get close to him. He will never be too busy to help you.

There is another basic spiritual responsibility that may be interpreted as encompassing all others. The bishop is the spiritual father of the ward, the presiding high priest. This responsibility spreads his umbrella wide enough to cover us all.

### **Helpers to bishop**

He has a host of helpers to assist him in this. They are the home teachers. This is a responsibility of the priesthood holder, which, if carried out devotedly, will lift a great load from the bishop's shoulders. The home teacher is in reality an assistant to the bishop. He is the major contact with the family. One bishop made the comment that one of the highest compliments he had been paid was to have a family call their home teacher first in the case of sickness. President McKay has said that if the home teachers do their duty, in the case of a death in the family the home teachers would be called first, not the bishop. May I encourage each home

teacher to sense his responsibility and carry out his duty as an assistant to the bishop.

As the father of the ward, the bishop has many other helpers. Each officer and teacher of the ward assists him. We, as ward members, have a responsibility to respond to calls from the bishop. He should be able to depend on us to carry out our assignments. He needs the help of all of us. With that help, not only does the work of the Lord progress, but we individually are also blessed with a kind of happiness that comes from no other source, because we show evidence of our love for our Heavenly Father; for the scriptures say, ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

### Who is the bishop?

Who is this bishop we have been talking about? He may be the neighbor next door; he may be the son of your close friends; he may be that noisy boy you had in your Sunday School class just a few years ago—you remember, the one you were ready to send out, never to come back.

He almost always is a husband, generally a father, always a breadwinner. He is faced with all of the problems you and I have. He has his human frailties and weaknesses, his likes and dislikes, maybe even some idiosyncrasies. Yes, he is a human being—a special human being because of a special calling with a special blessing. Here is what the Lord said he must be: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to

rule his own house, how shall he take care of the church of God?)

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. 3:2-6.)

### Family shares responsibility

This man, your bishop, did not ask for this position; he did not even volunteer. He most likely accepted the calling with fear and trembling, yet with the faith and desire to perfect himself so as to measure up to that which the Lord expects of him.

His loyal, loving wife and his children have also agreed to share in his responsibility with him, by not complaining when he is away from home so much of the time, by being cheerful when the telephone always rings at dinner time or three o'clock in the morning, and by being willing to carry some of the responsibility that normally belongs to the husband and father.

May the Lord's choicest blessings be showered upon the heads of these wonderful, devoted bishops, their wives, and their children; and may we, the members of their wards, respond to their leadership, even when some of them seem so young, and though some we would not have chosen ourselves. The Lord will bless us for sustaining the servants he has called to preside over us. I bear you my witness that this is the Church of Jesus Christ, that the bishops of this Church have been called by our Heavenly Father through the inspiration extended to those who preside over us, in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

We have just listened to Elder Victor L. Brown of the Presiding Bishopric.

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Richard L. Evans of the Council of the Twelve, who will be our concluding speaker for this session.

**Elder S. Dilworth Young**

Of the First Council of the Seventy

Even though time is short, I cannot forbear a brief word concerning Antoine R. Ivins, our deceased senior president. I cannot forget his gentle manners, his courteous and kindly way of directing us, or his constant adherence to the law of leadership just mentioned by Brother Brown concerning persuasion, long-suffering, gentleness, meekness, love unfeigned by kindness, and pure knowledge. His was an older generation than mine, and he should have been marked by the conservatism that comes with age. Yet he was constantly eager to meet the present day with new approaches. He urged those of us who were younger to think new thoughts and to try new methods. We have missed him.

**Stirring times for seventies**

Many testimonies have been borne of Jesus Christ, the Son of God. I direct my remarks to those—the seventies—who are expected to gain and bear a special witness of him.

These are stirring times for the seventies of the Church. In every stake they are expected by virtue of their ordinations to seek out the honest in heart, to teach the glad tidings, to declare the restoration of the power of God in the earth to bring salvation to all and exaltation to those whose will it is to completely obey him.

Each quorum should be alert to its opportunities. All about us are those who, while living among us, know very little about us. They see us leave for work and come home. They see our lights go out as we retire to rest, but they do not comprehend our deep abiding joy in the restoration, as the spirit whispers to us peace. We have an obligation to live in such a manner that they will see. And we have a further obligation to open our doors, our windows, and our hearts to them so that if they are at all willing, they cannot fail to see and, in addition, to hear and accept.

**Call to preach the gospel**

There will be many seventies who will obey the formal call to preach the gospel, which comes by prophecy and by the laying on of hands by those in authority. And they will go forth as missionaries filled with the spirit of their calling. There will be many others who will be appointed to go forth and make friends of those who live near them but who do not know us. Some of these neighbors have been prejudiced by false stories; some have observed with negative feelings the actions of those who do not act as Saints should; and some are in ignorance of us as a united people and of the teachings that lift us to greater hope and higher ideals.

You seventies, all of you, are now invited to make friends with at least two families this year—now! Let them see you at home, at prayer, at work. Let them catch the gentleness of the spirit of Christ the Lord within you. Bring them—the whole family—to your homes. Let them break bread with you. Bring them into the social activity of the ward. Let them see the portrayal of our beliefs at the visitors centers. Even as the home teacher fellowships the newly baptized members, in like manner you should bring those who are not of us under the wings of love to your bosoms.

**Work to be orderly**

But let it be done in an orderly manner. The seventies group leader in the ward will assist, suggesting available families. Once you have agreed to reach out to them, these will be your families. No one else will go to them while you are assigned to work with them. If you do not go to them, they will not hear. You will decide when they are ready to be taught the doctrines of salvation. Paul said: "For whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on him



in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? . . ." (Rom. 10:13-15.)

We hope the seventies will make it possible for them to hear.

### Accomplishments through faith

Paul also called to the attention of the Hebrews the great work that had been accomplished by faith by those who had lived in former times. After reviewing these great acts of faith, beginning with righteous Abel and extending throughout Hebrew history, he then said: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.)

Should we as seventies do less? Do we not have a greater cloud of witnesses than did Paul? We have his witnesses, and in addition we also have the witnesses of modern times. We have the witness of Joseph Smith, who saw and talked with God the Father and his exalted Son. We have the witness of Brigham Young, of John Taylor, of Wilford Woodruff, and of the remainder of the Prophets of the Lord unto President David O. McKay in our day. We have the witness of the more than 80 apostles, who have done mighty works since the day of Joseph Smith. We have the witness of those who faced the hostile hosts in Missouri and Illinois; and of those, too, who walked with faith into these mountain valleys, offering up their

daily prayers for help and strength and succor. We have the witness of the Church grown strong, and of its hundreds of thousands of happy members.

### Witness of living testimony

But most of all we have the witness which enters into the heart of each of us, the living testimony given by the power of the Holy Ghost. Let us not fail to bear that witness. And, too, let us not fail to make it possible for the witness to be borne through the warming love of friendship.

There have been times when we thought that if we approached a man and he, hostile because of stories he had heard about us, or suspicious because we were strangers, rebuffed us, then we had done our duty by shaking off the dust of our feet against him. We have not done that duty until we have given him a fair chance to learn that his prejudices are unfounded. To find families and show them by our love that we are truly followers of Jesus Christ is our manifest duty. Let us not shirk or falter, but let us carry the message to these worthy and good people in our midst.

I bear my witness that the gospel is once again on the earth brought by angels, as John on Patmos declared it would be; that Joseph Smith was its first restoring Prophet; and that President McKay is its present living Prophet. The Lord Jesus Christ lives and is the author of our salvation and our exaltation. We need but to believe and follow his teachings to gain a place in his kingdom. May we do so I pray in his name. Amen.

## Elder Richard L. Evans

### Of the Council of the Twelve Apostles

May I first cite some lines written for a recent purpose:

Young people sometimes seem to decide to go it alone in life. They learn a little and feel they have learned much more, and often fail to seek

counsel because they think they already know the answer—or at least the one they want. But none of us—at any age—is ever so old or so young, so knowledgeable or so self-assured, that he doesn't need counsel.

When a person of much experience and much responsibility fails to seek or accept counsel, he has arrived at a precarious place. When a person of inexperience feels he doesn't need to listen, doesn't need to learn, he too has arrived at a precarious place.

"They that will not be counselled," said Benjamin Franklin, "cannot be helped. If you do not hear reason, she will rap you on the knuckles."

### Safety in counsel

No one is knowledgeable enough or has perspective enough to think of everything at once, to see all possible meanings in a clause or contract or commitment, or to be aware of all the hazards, or to see all sides of a subject.

No one should write a letter of serious commitment, put anything into print, or make a decision of consequence—in matters of marriage, money, career—or be enticed to sign or say yes to any plausible proposition, or make any quick or substantial commitment of any kind without considering, reconsidering, and seeking adequate counsel.

Successful people need counsel. Unsuccessful people need counsel.

The hasty impulse, the know-it-all attitude, the pride that keeps us from asking—these are dangerous approaches to any problem. From the youngest in years to the oldest of age, there is no one who can be always sure he is right, no one who has learned so much of life that he doesn't need the counsel of others and a prayerful approach to all problems. "Counsel with the Lord in all thy doings," said Alma, "and he will direct thee for good. . . ." (Al. 37:37.)

There is safety in counsel, no safety without it. "They that will not be counselled, cannot be helped." ("The Spoken Word," February 25, 1968.)

### All need counsel

Now to turn to some other facets of the subject:

All of us have decisions to make. All of us need help. All of us would be in trouble if we didn't counsel with others. We need the judgment

and experience of others. We need to consult competent counsel when we have an illness. We need counsel when we have a problem—and, sometimes more important, before we have a bigger problem.

We cannot emphasize too much the importance of sincerely seeking counsel, and not trying to go it alone in life.

### Counsel in church assignments

The First Presidency sit in counsel. We have a Council of the Twelve, the Council of the Seventy. We counsel with each other—continually—long hours each week. We try earnestly, prayerfully, searchingly to consider all sides of the policies, the procedures, the problems that come before us. We counsel with the President, whom we sustain in the weighty obligations and decisions that come with his calling. All, or any one of us, would be in difficulty, and so would the work be, if we were to venture out as individuals with new programs, new policies, in supposed self-sufficiency.

Virtually all presiding positions in all the quorums and organizations of the Church call for counselors. This is not by chance, and it is significant that it should be so. Presidents, bishops, quorum presidents, you who head up all the organizations: Use your counselors. They are there to function, and not merely for form.

You may remember President McKay's counsel at the October conference:

"Let us, too, recognize the local authority," he said. "The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle." (*The Improvement Era*, Vol. 70 [December 1967], p. 34.)

### **Counsel from the past**

We ought to seek counsel also from the prophets of the past, and the counsel God has given, by searching the scriptures, thoughtfully, prayerfully. Often the answers we are seeking are already there.

We ought also to counsel with conscience, and listen to the promptings of the Spirit. Our Father has not left us alone, and when we go against the counsel of the still, small voice of conscience, we have reason to regret.

An interesting sentence recently read has lodged in my mind: "What's the use of running when you're on the wrong road?" We had better do our best to be sure we are on the right road before we run in any direction.

The accumulated experience of the ages is a source of counsel and a very precious part of the heritage we have.

We can't go back and begin at the beginning. Trial and error, what others have gone through, history, have told us much. We know what happens when nations and people personally ignore moral standards, virtues, honesty. The counsel of the past is not to be ignored.

### **The source of security**

To you, beloved and respected young people of the Church, and all others also: The commandments are still in force. Preparation, character, competence are still the source of security. Proceed with your preparation; keep your mental and physical and spiritual faculties in balance and at their best. Don't acquire harmful habits or use things that would distort or dull your senses.

Have faith. Work, study, prepare. Don't let yourself drift into the kind of company where the counsels are evil, or be misled by influences that would downgrade manners and morals. Live so as to have peace and self-respect. Don't give way to the permissive looseness that leads to the quicksand of life.

### **Common ground for parents and children**

Now, may I recall some words writ-

ten as a plea for parents and children to come to common ground:

It is an odd thing, in a way, how each generation seems to feel that each preceding generation is somewhat old-fashioned—how each generation listens impatiently to the lessons of the last. Youth is so sure the rules have changed. Age is sure they haven't. Youth feels it knows how far it can go. Age is deeply aware of the danger. Youth feels it can always apply the brakes in time to save itself. Age knows it isn't always so. And so parents frequently find themselves groping, reaching, pleading, trying to say what should be said, in a way that will not be misunderstood, in a way that will not seem meddlesome. And always there is need for parents and children to come to common ground, and to say to one another what should so much be said. And so we would plead this day with parents and with children to be more understanding with one another.

To you as parents, remember when you were young; remember why you wanted to do some things you wanted to do; remember how eager you were for social acceptance, how sensitive you were to ill-timed criticism, and how easily your hearts could be hurt, and how some things, which now seem less important, once mattered very much. All this as parents we ask you to remember.

### **Basic rules unchanged**

And now to you, our children, to you in your youth: Why should you suppose that the basic rules have really changed in the few short years since your parents were as young as you? The road seems new to you. It isn't new to them. They've been over it. They are still traveling it, and it is still essentially the same. We have more; we move faster; we have acquired some things and lost others—but it is still true that causes are always followed by consequences.

And as you ask your parents to remember this of you, will you also remember this of them: that they were young, not very long ago, as you are

young today—that they once thought your thoughts; that they once felt they too had found new ways, and felt your longings for flight and freedom—and since have learned the wisdom of restraint.

### Counsel with parents

Remember, too, that parents have hearts that can be hurt; that they, like you, are sensitive to ill-timed criticism and to misunderstanding of their motives. Remember that there is nothing, in righteousness, they would not do for you. They are yours and you are theirs, and you and they together have the privilege, the right, the duty, to sit down and share your thoughts and consider your decisions with one another, that both of you together may be listened to and respected—and work, and pray and plan together for the wholeness of your happiness—always and forever. (“The Spoken Word,” April 17, 1966.)

Those who have given you life, who have reared you in love, deserve your confidence, your consideration. They deserve to sit with you in counsel—for your own sake and for theirs.

May our Father help us to come together in the spirit of love and understanding, working out the problems and the great possibilities, and to keep close in counsel.

### Live by God's light

This is God's work. We are his children. He sent his Only Begotten Son to redeem us from death and show us the way to eternal life. His gospel is restored. Its power and purpose are with us, and the way is plain, if we will only seek and accept counsel in love and reverence and respect, and live by the light God has given.

To this end may we seek and accept his help, I pray in the name of Jesus Christ. Amen.

### President Joseph Fielding Smith

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker.

I hold in my hand a Western Union telegram from Paris, France, in which

this statement is made: “We here in the French Mission thank you. Every session coming through clearly. How grateful we are.”

I am almost tempted to say that we are living in a wonderful age, when brethren as far off say as France know what is going on here in the Salt Lake Tabernacle.

This evening at 7 o'clock the General meeting of the priesthood of the Church will be held in the Salt Lake Tabernacle. Priesthood members only are invited to be present.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada. It is estimated that approximately ten thousand holders of the priesthood will be on Temple Square, and approximately ninety-five thousand others will gather in the other locations from coast to coast and in Canada.

Proceedings of the priesthood meeting also will be broadcast publicly over KSL Radio and Television, and will be received by many throughout Utah and in parts of other adjoining states.

The Sunday morning session will be broadcast by many radio and television stations in the west; and by short-wave in English over Station WNYW to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

Again, 30 radio stations will broadcast the translated conference sessions on Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland, Sweden, and Norway.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning

will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats not later than 9:15 a.m.

The singing of this session has been furnished by the Logan LDS Institute Choir, with James L. Bradley conducting, and Roy M. Darley at the organ.

I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing of this group of students. We thank them for their contribution to the meeting.

The chorus will now favor us with

"Almighty God of Our Fathers."

The benediction will be offered by Elder Maurice J. Taylor, President of the Temple View Stake, after which this conference will be adjourned until seven o'clock this evening.

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The chorus sang, "Almighty God of Our Fathers."

The closing prayer was offered by President Maurice J. Taylor of the Temple View Stake.

Conference adjourned until 7:00 p.m.

## GENERAL PRIESTHOOD MEETING

### FIFTH SESSION

The General Priesthood meeting of the Church convened at 7:00 p.m., Saturday, April 6, 1968, with President N. Eldon Tanner, second counselor in the First Presidency, conducting.

The men of the Tabernacle Choir furnished the singing for this session, with Richard P. Condie conducting. Robert Cundick was at the organ.

President Tanner made the following introductory remarks:

#### President N. Eldon Tanner

This is the General Priesthood Session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay had hoped to be with us this evening, but his doctors have urged that he not attempt to do so. He will be watching these proceedings by television. He sends his love and greetings to all the priesthood members assembled in the various buildings throughout the Church. However, he does have a message for us to be given to us later.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 500 other separate locations from coast to coast, and in Canada. It is estimated that approximately one hundred thousand will participate in this meeting by direct wire. In addition, the proceed-

ings of this priesthood session are being broadcast publicly over KSL Radio and Television, and can be received by many throughout a wide area of Utah and in parts of other adjoining states.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ.

We shall begin this service by the chorus singing, "Prayer at Evening," after which Elder Grant I. Clove, president of the Uvada Stake, will offer the invocation.

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The chorus sang the hymn, "Prayer at Evening."

President Grant I. Clove of the Uvada Stake offered the invocation.

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The men of the Tabernacle Choir will now favor us with, "Seek Him That Maketh the Seven Stars and Orion," with Albert Fallows as soloist.

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Selection by the chorus, "Seek Him That Maketh the Seven Stars and Orion."

#### President N. Eldon Tanner

We shall now hear the message of President David O. McKay, which will be read by his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union General Board.

**President David O. McKay**

(Read by his son, David Lawrence McKay)

The Prophet Joseph Smith and President Brigham Young both saw in vision the place in the Rocky Mountains to which the Saints would eventually be driven. I am wondering whether they also saw in vision such a gathering of priesthood as we have here in this Tabernacle and in the more than 400 other buildings tonight. I think the Prophet must have seen it, for he said: "... the Saints [will] become [a great and] a mighty people." (*Documentary History of the Church*, Vol. 5, p. 85.)

**Impression made by guide**

I am impressed not only with the power that you radiate, but also with the responsibility that each one of you carries. I am reminded of an incident I have related on other occasions. Some years ago, a dinner was given in honor of Mr. Gordon Rentschler, who was then chairman of the board of the National City Bank of New York. When that gentleman expressed his appreciation for the honor bestowed upon him, he said, among other things:

"One of my first experiences—twenty-odd years ago—Orville Wright and I came here one day with four or five others. We went over to the temple grounds. We were taken around by some man—we never learned his name. Here was an extraordinary individual telling the story—I think it was at noontime. Orville Wright and I came back to this hotel [the Utah], and Orville said: 'You know, that fellow has got something that we are all missing, and that is the reason these fellows are a great people.' We spent one of the most interesting hours I have ever spent in my life."

**Authority given from on high**

Now, we do not arrogate to ourselves the thought that we merit these adjectives. I am referring to it only because there was something which impressed those men as being peculiar to our

people. Well, if they only could have known it, that something is represented here tonight by this large gathering of the priesthood. That something is the priesthood, the divine authority, the authority given from on high for each one to represent God in the particular field in which that one is assigned to labor.

I tell you, brethren, it is a wonderful thing to have the privilege of being one of this group and being considered worthy to be a representative of the Most High. I said I was conscious of a great responsibility, too. The instance that I related—the remark made by the renowned inventor of the airplane—brings home to us the responsibility of maintaining that something distinctive which has impressed other renowned visitors who have been in our midst, and which in the future should continue to impress them.

**Youth need religion**

We shall be privileged during this meeting to witness a filmstrip on the timely subject "After High School, What?" with a narration by President Brown.

Education, as this presentation will portray, has always been an essential part of the gospel plan. Members of the priesthood, especially, should seek constantly for that upliftment which will qualify them for the good life and service in the cause of the Master. Well might we ask, "After ordination to the priesthood, what?"

Education to be complete must include spiritual growth. In this sense, youth need religion.

**Religion stabilizes society**

I shall offer only three reasons this evening for giving proper religious training to youth.

*First:* Youth should have religion in order to stabilize society. Goethe has rightly said that "the destiny of any nation at any given time depends on

the opinions of its young men under five and twenty."

On this same thought, Roger W. Babson many years ago had the foresight to comment as follows:

"Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can out-hear and out-travel the former generation. Horse-power has expanded beyond all dreams. But what about man power? What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces, there is sure trouble ahead. Twenty-five years ago, an intoxicated man might tip the buggy over, but commonly the old horse would bring him home. Today, a driver under the influence of liquor, maims and kills. Tomorrow, therefore, is something to ponder over. Without moral progress, in pace with physical progress, the airplane will merely make dissipation more disastrous, immorality more widespread, and crime more efficient. As one result of the automobile has been to put hell on wheels, the airplane will put hell on wings unless righteousness, too, is speeded up. On the development of character depends whether the airplane shall bring prosperity or calamity." (*Forum*, April 1931.)

"Science," says Millikan, "without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key to progress and the hope of the future."

Hayden gives a similar warning, as follows: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos." Why? "All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become

sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life—abundant, beauteous, laughing life—has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?" And then he adds: "We are witnessing either the crumbling of civilization under the weight of its material mechanism, or the birth of a new organization with a spiritual ideal."

So much for the relation of religion to the stabilizing of society.

### Religion satisfies the soul

*Second:* Youth need religion to satisfy the innate longing of the soul. Man is a spiritual being, and sometime or another every man is possessed with a longing, an irresistible desire, to know his relationship to the Infinite. He realizes that he is not just a physical object to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him that urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

James Russell Lowell, in his tribute to spring, says:

"Every clod feels a stir of might,  
An instinct within it that reaches and  
towers,  
And groping blindly above it for light,  
Climbs to a soul in grass and flowers."

So there is in man not only an instinct, but also a divinity that strives to push him onward and upward. The sense is universal, and at some time in his life every man is conscious of possessing it.

### Three great needs

Associated with this spiritual urge are three great needs that remain unchanged throughout the centuries: (1) Every normal person yearns to know something of God. What is he like? Is he interested in the human family, or does he disregard it entirely? (2) What is the best life to live in this world in order to be most successful and to get the most happiness? (3) What is that inevitable thing called death? What is beyond it?

If you want your answers to these longings of the human soul, you must come to the Church to get it. Only true religion can satisfy the yearning soul. At this point, we approach the border line between science and religion. The line between the cold facts of science and the revelation of the spirit is so fine that students need to contact a mind that can and will lead them from the real, the practical, into that realm which satisfies the soul.

### Religion gives purpose to life

*Third:* Youth need religion to comply properly with the purposes of creation. There is a purposeful design permeating all nature, the crowning event of which is man. Here, on this thought, science again leads the student up to a certain point, and sometimes leaves him with his soul unanchored. For example, evolution's theory of the creation of the world offers many perplexing problems to the inquiring mind. Inevitably, a teacher who denies divine agency in creation, who insists that there is no intelligent purpose in it, undoubtedly impresses the student with the thought that all may be chance.

I say that no youth should be left without a counterbalancing thought. Even the skeptical teacher should be fair enough to say that Charles Darwin himself, when he faced the great questions of eventual annihilation, if creation is dominated only by chance, wrote: "It is an intolerable thought that man and all other sentient things are doomed to complete annihilation,

after such long-continued, slow progress."

And another good authority, Raymond F. West, lecturing on immortality, said: "Why this vast expenditure of time and pain and blood? Why should man come so far if he is destined to go no farther? A creature which has traveled such distances and fought such battles and won such victories deserves, one is compelled to say, to conquer death and rob the grave of its victory."

### Immortality and eternal life

The facts are, and the student should so understand, that all the preparation of earth is but an anticipation of the crowning glory of creation. Fosdick says: "The perpetuation of personality is the highest thing in creation." This great thinker has come by reasoning to what Joseph Smith received by revelation, which is one of the most sublime utterances in modern scripture: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) God's plan, God's purpose, is the perfection of humanity. He does care; he does love his children. He is not merely a blind force, not an abstract power, but a living, personal God.

### God a personal being

Charles A. Dinsmore, formerly of Yale University, made the following statement concerning God as a personal being:

"It is the eye of faith that sees the broad horizons, the color and the gleam. Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. [And that is the declaration of The Church of Jesus Christ of Latter-day Saints, that Jesus is not less personal than we, and that his Father, the Eternal Father, is a personal God.] This leap of faith is justified because God cannot be less than the greatest of His works;



the Cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Everlasting. As Herbert Spencer has well said, "The choice is not between a personal God and something lower, but between a personal God and something higher." (*Christianity and Modern Thought*, Yale University Press, 1924.)

### Stand on true education

We of The Church of Jesus Christ of Latter-day Saints take our stand on true education from what has been given to us in the scriptures. In the Doctrine and Covenants it was revealed that: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

And also:

"It is impossible for a man to be saved in ignorance." (D&C 131:6.)

Southey tells us that on his walk one stormy day, he met an old woman to whom, by way of greeting, he made the rather obvious remark that it was dreadful weather. She answered philosophically that, in her opinion, "Any weather is better than none!" Likewise, any education is undoubtedly better than none, but a free people, to remain free, must ever strive for the highest and best.

### The role of religion

Courses required of all students in our public schools should include the important areas of study that directly or indirectly provide the student with opportunities for spiritual growth and religious inspiration. From such study it is reasonable to expect that our students will better understand how vital has been the role of religion at critical moments in history; how im-

portant spiritual insights in religious faith can be in the lives of men and women; how closely related are human greatness and such qualities as honesty, integrity, humility, generosity, and compassion.

We may expect in our students more idealism and less cynicism, more wholesome courage and faith in the future, and less pessimism and foreboding fear. We may hope for increased tolerance of racial and religious differences, increased respect for those of opposite political views or for those of lower social and economic levels; increased awareness of the basic and inviolable dignity of the individual man or woman. We may contribute to the development of a more sensitive social conscience—a greater sense of responsibility for the less fortunate in our society. We may even, perhaps, without knowing it, bring a boy or girl closer to God.

I am repeating what we all know and feel when I say that our country's greatest asset is its manhood and its womanhood. Upon that depends not only the survival of the individual freedom vouchsafed by the Constitution and Bill of Rights and all other ideals for which the founders of the Republic fought and died, but also the survival of the best that we cherish in present-day civilization throughout the world. The preservation of these must come through education.

### Promulgation of truth

The Church stands for education. The very purpose of its organization is to promulgate truth among men. Members of the Church are admonished to acquire learning by study, and also by faith and prayer; to seek after everything that is virtuous, lovely, of good report, or praiseworthy. In this seeking after, they are not confined to narrow limits of dogma or creed, but are free to launch into the realm of the infinite.

But gaining knowledge is one thing, and applying it, quite another. Wisdom is the right application of knowledge, and true education—the education for which the Church stands

—is the application of knowledge to the development of a noble and God-like character.

### **Development of moral and spiritual values**

A great and continuing purpose of education has been the development of moral and spiritual values. To fulfill this purpose, society calls upon its institutions. Special claims are made on the home and the school because of the central role of these two institutions in the nurture of the young.

By moral and spiritual values, we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.

Youth need religion. The world needs it. It is the world's greatest need!

God help us to teach the true religion as revealed in this dispensation by the Lord Jesus Christ to Joseph Smith. God bless you teachers in the Church schools, institutes, and seminaries, that you may have the spirit of this great latter-day work and lead the children to the realm of immortality and peace here as well as happiness throughout eternity.

### **Responsibility of priesthood**

God bless you brethren. With all my heart I pray God to bless you, that

every member of the Church, as well as everyone who holds the priesthood, may sense the responsibility of membership in the Church of Christ. If we can only maintain the standards of the gospel of Jesus Christ, the future of the Church is secure. Truly, men and women will see a light that is not hidden under a bushel, but one that is set upon a hill, and they will be attracted by it, and will be led to seek the truth more by our acts and deeds and by what we radiate in virtue and integrity, rather than by what we say.

I pray God to bless us in this great work in the name of Jesus Christ. Amen.

### **President N. Eldon Tanner**

The men's chorus will now sing, "O My Father."

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The men of the Tabernacle Choir sang the hymn, "O My Father."

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### **President N. Eldon Tanner**

We are fortunate indeed to have such a lovely chorus.

Dr. Lowell L. Bennion, Associate Dean of Students at the University of Utah, who is a leading educator and has contributed much in the field of education, and given a lifetime of service to the Church, will now speak to us.

### **Elder Lowell L. Bennion**

Member of the Youth Correlation Planning Committee

My dear brethren and friends: President McKay has asked me to talk to the youth of the Church about education. I am not particularly grateful for this task, but I am thankful for his trust and faith in me. I am also grateful for the example which he has set for us in the field of education. President McKay loves the Lord with all his mind, as well as with his heart and soul. I know this from personal experience.

On several occasions when I have

dared to impose upon him with problems that were very critical to me, I have always come away satisfied in my mind as well as in my heart. One thing he taught me when I first began to teach in the Church has been extremely helpful. He said, "Brother Bennion, remember, words do not convey meanings; they call them forth." I speak out of the context of my experience, and you listen out of the context of yours, and that is why communication is difficult. I don't

expect to be fully understood tonight nor that you will agree with everything that is said, and I certainly invite President Brown to qualify and correct anything that he feels he should.

It is also inspiring to me that President McKay in his ninety-fifth year should be thinking of the future and putting himself in the place of youth as he planned the theme of this meeting.

### Joseph Smith sought wisdom

If we take a look at Church history, we find that education has played an important, proud role. The process of education began even before the Church was organized. We usually think of the beginning of the Latter-day Saint movement as having taken place in the Sacred Grove in that glorious First Vision of the Father and the Son. To me this is not entirely accurate. The initial beginning of our faith took place, I believe, in the mind of a youth. The boy Joseph in his fifteenth year had questions; he was searching; he was eager to know. You should read again the familiar story, his own story, in the Pearl of Great Price. I was struck this week to notice what an emphasis he placed on learning, on asking. At a time of considerable controversy and great emotional excitement, he said in retrospect, "My mind was called up to serious reflection." And the biblical passage which stirred him the most was that famous verse from James, "If any of you lack wisdom, let him ask of God. . . ." (James 1:5.) "Never," he wrote, "did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . . I reflected on it again and again, knowing that if any person needed wisdom from God, I did. . . ." (Joseph Smith 2:12.)

Unknowingly, and unconsciously perhaps, the boy Joseph carried out the admonition of the Savior, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

### Continued search for truth

There is no finer symbol or char-

acterization of the Mormon movement to me than to think of the boy Joseph going to the woods, in his own words, "on the morning of a beautiful, clear day, early in the spring," kneeling, offering a prayer, asking questions of the God in heaven. Joseph's search did not end there. The gospel and Church of Christ were not revealed from heaven in their entirety like the blueprints of an architect's building plans. Rather, Joseph continued to ask questions. He had searching questions that he was asking to find solutions to his problems, and he received "line upon line, precept upon precept; here a little, and there a little. . . ." (D&C 128:21.) Only in response to hungry minds, to earnest questions of the boy Prophet and of his associates, did the Father, Son, and Holy Ghost, it seems to me, reveal their mind.

Very soon after the First Vision, Joseph not only prayed, but he also studied, as has already been indicated in President McKay's remarks.

### Education encouraged

The first temple built by the Latter-day Saints in Kirtland, Ohio, the most sacred of all buildings in the Church, was also used for the School of the Prophets. There they studied not only scripture and theology, but also Hebrew and German; and they were taught to learn by study and also by faith, and to seek wisdom out of the best books.

It is remarkable to me too, brethren, that when the Saints came to the West, struggling to conquer the desert under the leadership of that very practical leader, Brigham Young, that he, a man without formal education, talked about education a great deal. He was always encouraging the Saints to study science and all things. In fact, he said that Mormonism embraces all truth; even if the infidel has it, it belongs to us.

We have a proud history of education in the Church that includes the development of auxiliary organizations, academies, colleges, Brigham Young University, institutes and seminaries. Generations of Latter-day Saints have

been inspired by this philosophy and by the beginnings of our faith to go on in higher education. Our fathers, grandfathers, and great-grandfathers have gone east and west in this country, with faith that any knowledge they could gain was consistent and in harmony with the gospel of Jesus Christ.

### Education today

What about our education today in the Church? Are you and I as hungry to know? Are we aware of our lack of wisdom? Are our minds burning and hungering and thirsting for knowledge, as I think Joseph's was, and Brigham Young's, and my father's, and others? We inherit land and money and debts and other things, but education is not inherited any more than character is. The German poet Goethe said, "What from your father's heritage is lent, earn it anew to really possess it." We inherit only the opportunity, the tradition, and I hope the motivation to seek learning and wisdom and education.

I think there are several reasons why you young people should be earnestly engaged in all kinds of education, including secular training. The first reason I would give is that we live in a technological age. Unskilled labor is fast diminishing, going by the boards. Unskilled jobs are decreasing. They are poorly paid. One is expendable if one's only talent is common, untrained physical work. On the other hand, there has never been such a demand for trained people, both technical and professional. Back in depression years engineers came out of the universities and were glad to take a job at a filling station or any other kind of work. Today, anybody who is trained as a teacher, social worker, nurse, doctor, lawyer, dentist—name what you will—is in great demand, is well paid, and I think, generally speaking, his work is more interesting than that of common labor, though not always.

### Training needed

The frontiers which Mormons have

known in the past—the desert, the plains, the prairies, rugged mountain passes, "hole in the rock"—are no longer there. Today's frontiers are human and social, spiritual and moral. They were mentioned in this morning's meeting by several of our speakers—air pollution, water pollution, crime, delinquency, family disorganization, war, racial strife. The resolution of these problems calls for training, for understanding, for knowledge, as well as for character and faith.

### Education fulfills life

Secondly, I believe that we should seek education for education's sake. I would not spend my time encouraging young people to get more education simply to make more money, or to live a life of ease, or to gain status in this world. My chief reason for encouraging education is that I believe that the essence of man is his brain, his mind, his spirit; and I think a person who does not cultivate his mind will not fulfill his life. His life will end in frustration and disappointment.

Let me illustrate concretely, if I can. Last summer I was in the mountains with some young boys, and one day they found a nest of robins, just ready to leave their mother's nest. The boys wanted to take these robins and put them in a cage. I suggested that the robins would die if they did but let them do it; and sure enough, the boys put these little robins in a cage, gave them water, grain, and grass, and in two or three days they were dead. The reason they died is that birds do not belong in cages. Birds were made by the Creator to scratch in the earth and to soar in the sky. Birds have wings to fly. Put a bird in a cage and you destroy his nature.

### Cages we make

Now you and I also find ourselves sometimes in cages, cages of our own making, and though we don't always die in these cages, we sometimes die a moral and spiritual death; and we find life shallow and meaningless. I haven't time tonight to do any more than mention the kinds of things that

get us in these cages, but in my experience alcohol does (I should have said "in my observation"). In my observation, these mind-expanding drugs do also. I have talked with a number of students and young people who have been caught up in this latest effort to find the meaning of life by running away from it, and what I observe is nothing but tragedy.

You and I don't indulge in alcohol, LSD, or marijuana, but we find ourselves in other cages. One of them is sitting as a spectator of life watching TV day and night. It is wonderful to watch a show occasionally, to refresh oneself and get away from the cares of the day, but to spend hour upon hour watching the trivia that comes across our movie house screens and TV screens sometimes is, I believe, a great disservice to one's life. Another tragic aspect of the life of contemporary man, in my judgment, is our hunger and thirst and lust for material things. We want new clothes, cars, homes, furniture, and drapes, and we spend most of our time, many of us, trying to achieve these material things with which we can identify. I think people who spend most of their life trying to make money and accumulate material goods will wake up with a taste of ashes in their mouths by and by.

### Things of the Spirit

Jesus said, "... for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) And he also said, "Be not anxious about the morrow, what ye shall eat and what ye shall drink, and wherewithal ye shall be clothed, but seek ye first the kingdom of God." (See Matt. 6:34.) And I think he meant by that, seek ye first humility and repentance, meekness and integrity, mercy and peaceableness, purity of heart and sacrifice for fellowmen, and love—things of the spirit.

Buddha said, "In eating, fearing and sleeping, men and beasts are alike. Man excelleth the beast by engaging in religious practices; so why should a man, if he be without religion, not be equal to the beast."

When I first read this, it struck home. In eating, fearing, and sleeping, men and beasts are alike. Man excelleth the beast by being human, by engaging in things of the spirit, of the mind, of the heart.

### Qualities of the mind

Brethren, how often do you contemplate the wonderful qualities and aspects of your mind? Imagination is one of the qualities of a human mind that I cherish deeply; it is the ability to take single images and to put them into a new image that has never existed before. Only a human being can reorganize life around him after his own image. Only the human mind, so far as we know, enjoys memory and can transcend time and space. Only human beings can keep the entire past with them. You and I can live with Jesus, Beethoven, Socrates, and our grandfathers. Animals only live in the present, driven by instinct. Only human beings have language, the power to symbolize feelings and ideas and to communicate. Imagination, memory, language—these are wonderful gifts of the human spirit.

Until a year or two ago I kept a pig. My pig never got his eyes above the trough, except when I came to feed him; and, brethren, when I went out to feed my pig, I thrilled at the color on Mt. Olympus, and I pondered its geology, and I worshiped at the foot of the mountain. I sang "O Ye Mountains High" to myself alone, and "For the Strength of the Hills." I like animals, but believe me, I am grateful for those qualities which are distinctly human and which are divine.

You and I were not only created in the physical image of our Father in heaven; we were also created in his spiritual image. And if the glory of God is intelligence, then the glory of man is also intelligence. If God is Creator, man must be creative to satisfy his soul. If God is love, man must be loving. If God is a person of integrity, then we must also be honest, to be true to our own nature, which we have inherited in part from him.

### Gospel must be understood

Another reason why I believe in education is that it is not enough to believe the gospel; it must also be understood, if we wish to live it. Ancient Israel lived their religion after a fashion, but were rejected by God for lack of knowledge. Hear the words of the prophet Hosea: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . . seeing thou hast forgotten the law of thy God. . . .

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 4:1, 6; 6:6.)

Brethren, the gospel is to be understood, as well as believed. The gospel has a beautiful structure about it. It has form. It is something like a beautiful Greek edifice, if you will. The Ten Commandments are related to each other; they hang together beautifully. They strengthen each other. The Beatitudes form, in the words of a scholar, a map of life, each one building on the preceding one. The wonderful attributes of God reinforce one another and give us a marvelous basis for a relationship with him. It seems to me that we need to reflect deeply upon the gospel of Jesus Christ in terms of its great fundamentals, and then we need to relate these fundamentals to the issues of the day.

How many of us apply the Golden Rule in business, in race relations in our country today, in relations between nations? Do we always remember free agency, as we deal with our co-workers, with our children, with our wives?

### Faith and education

Just one more thought, brethren. By encouraging its youth to gain an education, to study at universities, the Church is encouraging our young

people to think, and to think critically. Parents, church leaders, and even some of our students are afraid that in the process of learning, and of learning to think critically, some of our students will lose their faith. I must confess that some Latter-day Saints, college youth, do lose their religious faith as they encounter secular learning. However, I believe that this is not due primarily to their thinking. Some of our youth who do not go to college also lose their faith.

There are a hundred and one reasons why young people lose faith. Some who do go to college leave their religion behind at a very shallow level while they proceed to work on their PhD's. Some discard religion before they have ever known it, before it has taken root in their lives. Others lose faith because they cease to practice religion and study it and live it. Still others lose faith because we their parents and teachers and leaders have not listened to their questions, have been too quick to condemn, have not respected their free agency and their honest thinking. Some lose faith because they do not distinguish between gospel principles and the actions of men. I recall a girl who lost her faith because a returned missionary asked that his engagement ring be returned. People live lives as a whole, and many factors influence their faith.

### Committed to God and learning

I dislike very much to see a wedge driven between faith and reason, between secular learning and religious living. It has been my great privilege to have known thousands of college youth who are bright, eager students in every field—in philosophy, in the social sciences, and in every other science. Thousands have kept the faith and are truly committed to both God and learning. But these people walk with humility, both in religion and in secular thought.

Last Sunday I was privileged to attend a priesthood meeting and Sunday School in Madison, Wisconsin. In these meetings graduate students, professors, businessmen, and intelligent

wives were enriching each other's thinking immeasurably. This is a beautiful thing to behold, and it is happening in many areas of the Church. In the life of every Latter-day Saint faith and morality, born of religion, should be wedded to all the knowledge and learning we can get from every source. It is not an easy marriage—faith and reason—and one will have to treat the other partner with great respect. Like marriages between men and women, there will be ongoing adjustments; mistakes will be made; forgiveness will be required; and some divorces will occur. But much of the conflict between faith and reason lies in the person, just as failures in marriage are usually due to limitations in husband or wife, or both, and not in the institution of marriage.

I repeat, let us not drive a wedge between faith and knowledge. We need both. I love my bishop, who is a businessman, and I have sought his counsel in spiritual and family affairs, but should the need arise, I shall not ask him to remove my appendix. The great problems facing us in the world today are far more intricate than an appendectomy. We need to unite all the faith and idealism the gospel can provide and to combine it with all the wisdom of human experience, no matter who has it.

### Light a candle

Not all education is found in textbooks or in university halls. I have time to mention only one illustration in closing. I know a little lady listening in tonight who is nearly 94 years of age. When she was approximately ninety, she began to practice the organ. Last year the power went off in her home, in her apartment where she

lives alone, and her daughter phoned and said, "Mother, is the power off?"

"Yes."

"I will come and bring you home to dinner."

And her mother said, "No, thank you."

"What will you do if the power doesn't come on?"

She answered, "I will light a candle and play my guitar."

I had a wonderful father who was an educator, but I have learned, I think, as much from this little woman who is my mother as I have from my father.

My message to you in closing is this: Light a candle. Light the candle that is within you, the candle that is your own eternal intelligence, which has also received the imprint of divinity in the spiritual creation of our Father in heaven.

I pray that we Latter-day Saints living today may learn to love the Lord our God with all our mind, as well as with our hearts and with our souls; I pray that we may hunger and thirst after righteousness, and after truth, and I ask it humbly, in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

Brother Condie will now lead the congregation and the chorus in singing: "Do What Is Right."

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The congregation and chorus sang the hymn, "Do What Is Right."

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### President N. Eldon Tanner

President Hugh B. Brown, first counselor in the First Presidency of the Church, will now speak to us.

**President Hugh B. Brown****First Counselor in the First Presidency**

(During the delivery of President Brown's address, colored slide pictures were shown on a screen illustrating the theme of his message.)

Brethren of the priesthood, we are assembled this evening in this famous Tabernacle and in hundreds of chapels and other meeting places throughout the United States and Canada in what undoubtedly is the largest priesthood gathering in this dispensation, augmented by a large audience who have joined us on a TV broadcast.

We meet reverently in the name of the founder and head of the Church, our Lord and Savior, Jesus Christ, of whose divinity we humbly bear witness.

**Cultivate appetite for learning**

Under the direction of his Prophet, President David O. McKay, the First Presidency of the Church issues an admonition and a charge that is directed to youth and adults alike—in short, to all members of the Church and to our fellowmen everywhere. But our appeal is primarily to you who are in that interesting but difficult period between childhood and adulthood, sometimes called adolescence, when you no longer yield to the strict control of childhood but are not ready to accept the full responsibilities of adulthood.

Keep in mind the challenging fact that your aim is not to get ahead of others but to surpass yourself; to begin today to be the person you want to be; to immortalize today and all the tomorrows that lie ahead, in order that your life may have eternal significance. Cultivate an unquenchable appetite for learning.

Each of you is the heir of the ages. They who have gone ahead of you have partially discovered and revealed a world of wonder with limitless uncharted fields ahead.

Incidentally, we have often urged our young people to carry their laughter over into their mature years. A wholesome sense of humor will be a

safety valve that will enable you to apply the lighter touch to heavy problems and to learn some lessons in problem solving that "sweat and tears" often fail to dissolve. A line from Proverbs advises us that "a merry heart doeth good like a medicine; but a broken spirit drieth the bones." (Prov. 17:22.)

**Be prepared**

We live in a fast-moving and rapidly changing society whose challenges are awesome in scope and baffling in complexity. Ours is an atomic age, when motion, action, and revolutionary change are constants. A new world is bursting upon us with startling suddenness and irresistible force—a world which is at once auspicious and ominous. The times require that we prepare to meet the demands of the future, make the required sacrifices, enjoy its rewards and priceless privileges, and accommodate ourselves to the universal law of change.

To that end, then, our first charge to you is "be prepared." Constantly prepare and continue to prepare for the future—your future—to which you are expected to make significant contributions. Man's flight through life is sustained by the power of his knowledge.

The preparation which we admonish is but another word for education, with its attendant discipline, whether imposed or voluntary.

Each one of you must face and solve the problem of what you are to do after you graduate from high school. This is one of life's pivotal questions that must be answered by you with resolution and enthusiasm. Your answer, if buttressed by courage and stamina, will determine in large measure how you will spend the balance of your lives. It is, therefore, of transcendent importance.



### Dangerous detours

But there will be temptations and down-drag along the way—subtle whisperings intended to induce you to forsake your quest for knowledge and be led into dangerous detours. Beware that you do not yield to the sometimes enticing but always false and soul-destroying temptations to partake of things that God has said are not good for man.

I quote Mr. [Robert G.] Ingersoll, who certainly was not prompted by a religious motive, but who used his marvelous rhetoric to strike at this common enemy, alcohol: "I believe, gentlemen, that alcohol, . . . demoralizes those who make it, those who sell it, and those who drink it. I believe that from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death, and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked, of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol."

Let no one persuade you that the improper use of narcotics, which is becoming somewhat common on some campuses, can in any way be beneficial.

Some may tell you that certain drugs expand the soul, but as Al Capp told us in one of his comic strips: "Marijuana and LSD expand the soul in the same way that the atomic bomb expanded Hiroshima." I hope you will remember that whenever you

are tempted to partake of narcotics. As Robert M. Hutchins of the University of Chicago said: "I am not worried about the economic future; I am worried about your morals. . . . The most insidious, the most paralyzing danger you will face in life is the danger of corruption."

"For each descent from fair truth's lofty way,  
For each gross error which delays the soul,  
By that soul's gloom and loneliness we pay,  
And by the retarded journey to its goal."

Remember, the law of the harvest is inexorable. "As ye sow, so shall ye reap." The use of any harmful substance will impede your progress toward your goal.

### Education our first obligation

Education has always been recognized by the Church as the number one obligation of each generation to its successor and of each individual to himself. Each one of us is a divinely endowed, eternal, and intelligent being. It is incumbent upon us, therefore, to encourage and keep alive the questing spirit, to learn and continue to learn everything possible about ourselves, our fellowmen, our universe, and our God, who is our Father.

The Prophet Joseph Smith said, "To be saved a man must rise above all his enemies, not the least of which is ignorance." (See *Documentary History of the Church*, Vol. 5, p. 392.) His deep and abiding interest in education is shown by the fact that he founded the first adult education program in America—the School of the Prophets.

Although the refugee Saints were busy erecting a temple and preaching the newly restored gospel, they nevertheless were admonished by the Lord through the Prophet to teach one another "of things both in heaven and in the earth, and under the earth [general knowledge]; things which have been [history], things which are

[current events], things which must shortly come to pass [prophecy]; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms." (D&C 88:79.) In short, a general and comprehensive education.

### Devotion to learning

The early Mormon pioneers, despite constant persecution, the continual uprooting of their homes, and the toil of subduing a hostile desert, kept education paramount in their thinking and teaching. They brought books, charts, and textbooks on many subjects across the desert plains with them.

As proof of their devotion to learning, the early colonists, soon after their arrival in Utah, founded the University of Deseret—later to become the University of Utah. Shortly thereafter, they founded Brigham Young Academy, Ricks College, and 30 additional Church-sponsored academies, each guided by Brigham Young's charge to Professor Karl G. Maeser that nothing be taught, not even the alphabet or the multiplication table, without the Spirit of God!

Recently the First Presidency issued a statement on the subject of education. In it they said, among other things, "The Church has long encouraged its members, and especially its youth, either to obtain a college education or to become well-trained in some vocation."

### Education a necessity

In our fast-growing industrial society, education has become a necessity, for unless our young people are well trained, they will not be able to obtain dignified and profitable employment in the future.

"The positions that do not require education or training are decreasing from year to year and soon will be non-existent. We therefore strongly urge all young people to engage and continue in formal study of some kind beyond high school. Of equal im-

portance is the selection of an educational program that takes into account each individual's interests, talents, and goals."

### Need for guidance

In choosing the best academic program for the future, you will need help and guidance. First, go to your parents for advice. They have known you longer than anyone else and have a mature insight into what it takes to succeed in life. They are deeply interested in your future; they love you with a self-sacrificing devotion that makes your well-being paramount to their own. Also, most of you are dependent upon them for financial help.

Next, you should turn for help to your Church leaders. Many of them have had experience in various fields. They will be glad to counsel with you and will join with you in seeking divine guidance.

I was very glad this splendid chorus sang tonight "O My Father," and as they sang, I visualized a boy on his knees, calling out to his Maker:

"O my Father, thou that dwellest  
In the high and glorious place,  
When shall I regain thy presence,  
And again behold thy face?"

(Eliza R. Snow, *Hymns*, 138.)

Your high school counselor will help you with special personal information. He has access to your academic file and can discuss with you your strengths and weaknesses, your interests and aptitudes.

His guidance library will also have information that will prove to be of real assistance in helping you make important decisions.

The seminary and institute teachers also will be able to help you to understand and apply the educational program of the Church. Other teachers with specialized training will be glad to inform you about their own fields of interest.

Also available to you are the services of the Educational Information and Guidance Center. Its mission is to assist all Latter-day Saint students in

making their educational decisions. We encourage you to contact the center through any of the educational agencies of the Church. Representatives of the center can give you information and guidance that will help you to see more clearly the challenges and promises facing you.

The final decision, however, is up to you. You may consult with other people, examine your tests and grade-point averages, and get a better understanding of yourself and your possibilities, but you must evaluate all that is available, create an appetite for the best, and then with ambition on fire and with undiscourageable pluck, continue to make the final irrevocable decision. Remember, the most important thing is not what you do but that you qualify to do it with excellence as you progressively find the activity which provides a continuing challenge and inspiration.

### Technical training

You may decide to go to a technical college or training school and prepare for a trade. Here, too, this age of technology demands thorough preparation.

Brigham Young, himself a painter and glazier, said: "I believe in education, but I want to see the boys and girls come out with an education at their finger's ends as well as in their brains. . . ." (M. Lynn Bennion, *Mormonism and Education* [Salt Lake City: LDS Church, 1939], p. 105.)

At a technical college you may receive training in drafting, electronics, farm technology, secretarial and office skills, photography, computer programming, and many other subjects. These courses vary in length from a few months to a few years, with diplomas and certificates offered at their conclusion.

Training in your chosen field while you are in military service is another possibility. The United States Armed Forces Institute and similar military educational agencies make credit courses available in many branches of education.

Many specialized schools offer training in art, music, drama, electronics,

business—even heavy equipment operation. Most of this training is bona fide, but the student must be discriminating and selective and be sure that what he chooses will move him toward his goal of an educated person in the field of his interest and aptitude.

Some businesses and firms will accept a person immediately upon graduation from high school and provide on-the-job training with a beginning salary, but this in most cases should be merely a stepping-stone.

We strongly urge all who have the aptitude, ambition, and gumption to continue their education on the college level and beyond. No young person should aim lower than his capacities justify. The world of tomorrow will make way for the specialist who is trained to work mathematical formulas, plead a case in court, discover a cure for a dread disease, develop new and better agricultural techniques, and so forth.

### Combine training with spiritual growth

For those of you who decide to pursue a college education, the Church has developed a variety of programs to help in combining high academic training with spiritual growth.

And that to me was the center of the President's remarks tonight: to add religious training to all your other seeking for knowledge, and then on your knees to ask God for guidance.

The Latter-day Saint Student Association has been established to bring into correlated relationship all phases of Church activity. We desire to encourage and assist students in achieving a more significant academic, religious, and social education. We seek to identify and meet the needs of our students on specific campuses. Under the direction of the priesthood, we try to develop Church programs that will help our college students to cope with challenges they meet on college campuses as well as in life generally.

### The Brigham Young University

The largest Church-related program

is offered through Brigham Young University in Provo, Utah. This is the mother institution of the Church School System, with a student enrollment of more than 20,000. Here you are invited to obtain a degree in one of 13 colleges or in the graduate school.

The central concern at Brigham Young University, next to confirming your faith in God, is gaining and imparting knowledge. BYU is receiving wide recognition for achievement in many fields of study and research. This academic excellence is made possible by a professional, dedicated faculty, where serious-minded students will realize that the world today is looking for the educated mind and the skilled hand.

Religious activity is an integral part of all Latter-day Saint education and is available to all students. Many wards and stakes are organized on various campuses, with students assuming nearly all of the leadership positions.

### Church colleges

Ricks College, a comprehensive junior college in Rexburg, Idaho, was founded in 1888 and is the oldest educational institution now engaged in higher education in Idaho.

The several thousand students who attend Ricks College may obtain an associate degree for transfer to a four-year institution, or may complete a one or two-year terminal program in technical, business, secretarial, or nursing fields.

The Church College of Hawaii is located on the island of Oahu. Its buildings were erected by Church building missionaries, and are the contribution of dedicated young men from New Zealand, Tonga, and Samoa.

This college is intended for the blessing of the Church members in the Pacific, giving them a fully accredited four-year course of study.

### Institutes of religion

Obviously, not all Latter-day Saint students who desire a college educa-

tion can enroll in one of the Church-related schools. Therefore, a program of religious education in the institutes of religion has been set up near many college campuses throughout the country.

"We strongly urge students to enroll in classes at the institutes so they can augment their secular learning with a religious education and spiritual experience." (Statement of the First Presidency.)

We now have 185 institutes of religion where advanced courses, suited to the college environment, are available.

At the institutes, students may participate in well-directed social programs, enjoy many inspiring devotionals, and benefit from a counseling program headed by trained personnel.

At many universities and colleges where there is no institute, Deseret Clubs have been formed. Their major purpose is to bring together the youth of the Church and to provide social and cultural experiences in harmony with the highest ideals and standards.

### Other educational programs

At the Latter-day Saint Business College, located in Salt Lake City, students may take a variety of business courses leading to a three-month certificate, a one-year diploma, or a two-year associate degree. Here, too, an institute program provides religious training in conjunction with regular classwork.

Another Church-sponsored program of education is that of continuing education courses available to those living away from the university. These courses can be counted toward a degree.

In the many educational programs developed by the Church, there is a place for you. Whether you desire a two-year, four-year, master's, or doctor's degree, whether you desire pre-professional training for any of a variety of careers, technical training, business training, home study, or religious training on campuses not affil-

ated with the Church, there is a program set up that will help you attain your educational goals.

The key to a wise, happy choice lies in choosing what will be best for you as an individual. In that way you will find the satisfaction of becoming a productive, contributing, and independent member of the Church and of society. The writer of the Proverbs said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7.)

### Aim of true education

President McKay has said, "Character is the aim of true education. . . . True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also honest men, with virtue, temperance, and brotherly love. It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life." (*Era*, Vol. 70 [September 1967], p. 3.)

We urge all members, young and old, to keep in mind always that the true purpose of life, both here and hereafter, is to seek the joy of eternal progression. As the glory of God is intelligence, man can only share that glory through continuing education of the whole man. As the Lord himself told Joseph Smith: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

### Provision to excel

We charge you then, brethren and sisters, to be prepared—physically, mentally, spiritually, morally, aesthetically, and in every other way prepare for what the glorious future holds. The Church is making every possible provision for all of its members to excel.

We commend to you some verses

that have inspired some to believe in themselves and to continue the quest for knowledge:

"You may be what you will to be;  
Let cowards find their false content  
In that poor word environment,  
But spirit scorns it and is free.

"It conquers time; it masters space;  
It crows the boastful trickster chance,  
And bids the tyrant circumstance  
Uncrown and fill a servant's place.

"The human will—that force unseen,  
The offspring of a deathless soul—  
Can hew its way to any goal,  
Though walls of granite intervene."

We repeat, you may be what you will to be, if you are willing to pay the price.

### Strive to be disciples of Christ

May God bless and inspire you to believe that because he is your Father there is inevitably something of him in you, and therefore, just as an acorn may become an oak, so you, each one possessing a divine spark, may develop into something like that from which you came.

Modern technology has eliminated all the barriers of time and space which formerly lay between the citizens of our world. Moscow and Washington, D.C., are closer together today than Salt Lake City and Ogden were 100 years ago. We have become literally one human family, living in the same territory if not in the same house. Former classifications of mankind are no longer valid, for we are neither strangers nor foreigners any more. God grant that Latter-day Saints may strive to be disciples of the Lord Jesus Christ and will be found in the forefront of those who recognize the inherent dignity and worth of every human being who walks this earth, regardless of his race, color, or creed.

May he bless and inspire you to believe in yourselves and in the availability of divine guidance. As one young man in Vietnam was heard

to say as he was going out and not expecting to come back:

"I thank thee, God, that come what may,  
I may stop along the way  
At any time of night or day  
And talk to thee."

### A call to be prepared

The war which began in heaven and has been going on ever since—a war in which the immortal souls of the children of men are at stake—is about to reach a climactic point. This appeal, therefore, is in a very real sense a call to arms.

The call to be prepared is sent to each one of you by and from the President of the Church, the Prophet of God. It is vital and of paramount importance. The preparation must begin at the center of your hearts and extend to the end of your fingers and toes. Each one of you may become the master of his fate, the captain of his soul.

As David Sarnoff, the best-informed man in his field today, said to a class of students: "You face the new powers conferred by science to wreck or rebuild the world, and the degree to which you carry faith in God, in your fellowman and in yourselves, together with a sense of responsibility and continuing self-discipline, by this you will be able to determine whether these tremendous forces, now coming into your hands, will be used to build a better world or be responsible for its destruction. . . . The world needs the upsurge of spiritual vitality to resist the current cynicism and materialism. The gradual elimination of physical hungers will deepen the more elemental hunger for faith and salvation, for age-old values beyond the material and the temporal, they will gnaw at the spirit and the heart of man."

### Confidence to wax strong

We need stout hearts to meet the future, a future pregnant with unborn events and big with possibilities. We need faith to try, hope to inspire, and

courage to endure. ". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121: 45-46.)

Return again to that beautiful hymn, "O My Father," and think of that boy on his knees, saying:

"When I leave this frail existence,  
When I lay this mortal by,  
Father, Mother, may I meet you  
In your royal courts on high?  
Then at length, when I've completed  
All you sent me forth to do,  
With your mutual approbation  
Let me come and dwell with you."

That prayer will be progressively answered upon your heads as you qualify yourselves by getting and continuing an education in all fields to which you may be led; and wherever you may be led, remember that God, your Father, is hovering over you, pleading for you, saying unto you, "Come unto me. . . ." (Matt. 11:28.)

May his peace and blessing be with us all. May we be inspired, each one of us, as we leave this building tonight, to make something of ourselves, to be better than we are, more knowledgeable, more understanding, more sympathetic, more inclined to reach out for the underprivileged, and to those who need help. I pray for his blessing and peace to be with all of us, humbly, in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

At the close of this meeting, I wish to announce that many television and radio stations will carry conference proceedings Sunday morning to a nationwide audience, including Hawaii and Alaska.

For the second time, sessions of this conference are being televised in color, and will be received by many in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

The international short-wave radio station WNYW will broadcast the Sunday morning session to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico and the Caribbean area.

Thirty radio stations will broadcast the translated Sunday morning conference session in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

The CBS Radio Tabernacle Choir Broadcast will be from 9:35 to 10 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 a.m.

There will be large crowds attending the services on Sunday. Please be considerate and courteous, and avoid pushing and crowding.

As thousands leave this great priesthood meeting tonight, wherever you are, let us keep in mind the admoni-

tion that is constantly being given us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

The music for this priesthood session has been furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ. We express appreciation to them for their inspiring music.

We shall now close this meeting with the men's chorus singing "The Teacher's Work Is Done." This hymn was written to the memory of Karl G. Maeser, "Come, lay his books and papers by, He shall not need them more."

Following the chorus singing "The Teacher's Work Is Done," Elder Isaac William Lee, president of the Burley Stake, will offer the benediction. This conference will then be adjourned until 10 o'clock tomorrow morning.

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Singing by the men of the Choir, "The Teacher's Work Is Done."

Elder Isaac William Lee, president of the Elderly Stake, offered the closing prayer.

Conference adjourned until Sunday morning, April 7, 1968, at 10 o'clock.

## THIRD DAY

### MORNING MEETING

#### SIXTH SESSION

Sunday morning, April 7.

Conference reconvened at 10:00 a.m. following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:35 a.m. and concluded at 10:00. A complete report of this broadcast may be found on pages 148 and 149 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session, with Richard P. Condie conducting. Elder Alexander Schreiner was at the console of the organ. The men's chorus of the Tabernacle Choir

sang as a prelude selection, "The Year's at the Spring."

President Hugh B. Brown, first counselor in the First Presidency, conducted this session and made the following preliminary statement:

#### President Hugh B. Brown

President McKay is listening in his apartment, acting on the advice of his physicians, and is not present but he is presiding at this session of the conference and has asked me to conduct.

It is a great pleasure for us to welcome those present this morning in the historic Tabernacle in Salt Lake City,

*Sunday, April 7**Third Day*

together with the radio and television audience. We welcome also special guests—U. S. Congressmen, state and educational and civic leaders—together with the vast television and radio audience, in this, the sixth session of the One Hundred Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open this service by singing, "And the Glory of the Lord," following which Elder George W. Poulsen, Jr., formerly president of the Hawaii Mission, will offer the invocation.

Selection by the Choir, "And the Glory of the Lord."

Elder George W. Poulsen, Jr., offered the opening prayer.

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### President Hugh B. Brown

The Tabernacle Choir will now sing, "The King of Love, My Shepherd Is," after which President Nathan Eldon Tanner of the First Presidency will speak to us.

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Singing by the Choir, "The King of Love My Shepherd Is."

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### President N. Eldon Tanner

#### Second Counselor in the First Presidency

One hundred thirty-five years ago a prophet of God gave us a revelation that still applies to every man, woman, and child today, and that we should heed. "A Word of Wisdom. . . . Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." (D&C 89:1-4.)

Among other things, he warns against the use of tobacco and strong drinks. And then he gives us this promise: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of

Israel, and not slay them." (D&C 89:18-21.)

We, as members of the Church, have considered the Word of Wisdom as a direction from the Lord himself, with a warning and a promise. Today the whole world, with the scientific evidence now available to everyone, should, regardless of religion or race, observe this scientific warning.

#### Evils of alcohol, drugs and tobacco

We read daily in newspapers and magazines such startling headlines as: "Cigarette Blamed in Apartment Fire and Death," "Youth Drug Craze Rises, Ending in Despair," "300 Pilot Deaths Laid to Alcohol."

These point up clearly the dangers of tobacco, drugs, and alcohol. Because of these great dangers, because of my own experiences and observations, and because of the real concern we have for our youth, who will determine the future of this great country and the world, I have chosen to discuss the evils of alcohol, drugs, and tobacco.

Before doing so, however, I should like to make it abundantly clear that throughout my life some of my close business associates have been men who



used tobacco and alcohol. Many of them were very able and successful in business; they were community-minded and highly regarded, and I certainly do not wish to criticize or question the character of these or other users of tobacco and alcohol. I do most emphatically register my great concern about the dangers connected with their use. Many men have said: "I wish I had never touched the weed, or drink. They are really a curse."

### Dangers of tobacco

So much has been said lately about the dangers of tobacco that it might seem redundant for me to spend time reviewing these dangers and statistics regarding smoking. However, I do wish to give a few facts and figures regarding the evils of cigarettes.

The British Royal College of Physicians reported that 400 Britons per week, or 20,000 persons, died last year in Great Britain from lung cancer caused by cigarette smoking. Right here in Utah it is estimated that 20 million dollars were spent in 1966 for cigarettes, or \$21.68 for every man, woman, and child in the state, and this is below the national average.

The American Public Health Association has stated that one million school age children today are expected to die of lung cancer before they reach the age of 70. These startling predictions should help us to realize that we must redouble our efforts to educate young people on the evil effects of smoking so that they will be better prepared to cope with this problem.

Having had a very close friend and relative die of lung cancer caused by smoking cigarettes, I feel a strong desire and determination to do what I can to save other youth from this heinous habit. There is a big question as to how effective any such campaign will be when our youth are continually confronted with adults, including many in the teaching and medical professions, as well as their parents, going around with cigarettes in their mouths.

### Case of drug addict

Now, turning our attention to drugs,

I wish to share with you just two of my experiences since the October conference. Just before conference, a bishop called me from California to make an appointment to bring in a young man from his ward who was involved with hippies. He felt I might be able to help him. They came in just after conference. His long hair, dress, and general appearance left no doubt that he was a hippie. I asked him to tell me his story. Briefly, this is what he said:

"I am a returned missionary, a married man, and I have a child; and here I am, a hippie, a drug addict, and I am guilty of many misdemeanors and even felonies. I am most unhappy. This is not what I want."

I asked him how it was that a man with his background ever got mixed up with these people. He said that one day when he was feeling despondent and discouraged, he decided that he wanted to be free, that he did not want to be bound by any traditions or Church restrictions in any way. He went out with some of these fellows in a spirit of rebellion, and then he said, "Here I am. Instead of being free, I'm a slave. In a way I am a fugitive. I wish you could help me. I just don't know what to do."

Before he left, he assured me that he would cut his hair and clean up and break away from these people, and that he would turn himself over to the law and do all he could to repent and live as he should. The following is from a letter written by him and dated March 22, 1968:

"Dear President Tanner, I pray that you will know the true feelings of my heart at this time. I now live my life inside prison walls. It is my desire that others do not fall into the hands of Satan, as I did. If relating my experiences to other young people like myself can be of some worth in their lives, this is my hope. . . . I'm thankful that I was blessed with a bishop who has been my closest friend through all my trials. I'm grateful for your interest, President Tanner."

The reason I use this young man as an example is that his background

should have given him the strength to resist or overcome, and it shows how dangerous it is for a man like him, let alone a youth who has no such ties or responsibilities, to even associate with those who tamper with drugs. His was a very sad case, and it touched my heart.

### Experience of young woman

The next case I wish to share with you is similar to hundreds and hundreds of others. I have talked to the girl involved and to her parents; and though they know that many might recognize them as the ones about whom I am talking, they said if it will help someone they would be glad to have me use their story.

She comes from a very fine family. The father is a successful doctor, and the family has been active in the Church and in the community. They have one son who has filled a mission, and another in the field now. They have an older daughter who is very highly regarded, active in the Church, and who was married in the temple. The girl about whom I am speaking is a fine, bright young girl, but she started chasing around with other girls and boys, some of whom were using cigarettes, alcohol, and drugs; and rather than be considered a "square," she began to indulge, finding it easier than resisting the pressure. In fact, she had no fear that she would ever become an addict.

Through lack of communication and failing to stay close to their daughter, and under the false assumption that all was well, her parents were not aware of her actions until they finally learned, to their great horror and sorrow, that she was using tobacco, alcohol, and drugs. Of course, they were heartbroken, and terribly embarrassed, as they realized there was nothing they could do but place her in an institution where they felt she could best be helped. She is there today; but through determination and a real struggle and with the help of the institution, she has progressed to the point where she can come home weekends and be with her parents.

As I talked to her, her big concern, and the concern of her parents, is what she will do when she is released. Will she be free and feel secure? How will people accept her? She does feel determined and sure, and we hope she is right, that she will be completely cured. When I asked her if she would have the courage and strength to keep free of her former associates, she assured me she could, and sorrowfully said that several of them are either in institutions or prison. She also told me of some very sad cases in the institution—one, a 19-year-old boy, who is entirely helpless. We read also of others threatening and committing suicide.

Such experiences should help parents and youth to understand the problems and great dangers confronting them. Parents, be alert and on guard. One of these could be your own son or daughter.

### The alcohol problem

Now I should like to direct our thinking to the alcohol problem, which is so serious wherever we turn. May I tell you as accurately as I can the story told me by a man whom I knew very well. He used to be one of the most successful oil well drillers in the province of Alberta, a man who was well-respected, highly regarded, and a good citizen, but who, as many others, through social drinking, became an alcoholic. He was one of the fortunate ones who, with the help of Alcoholics Anonymous and, as he said, with the help of the Lord, was able to overcome this dread disease.

One day, as I invited him to speak to a group of young people, his quick response was, "If I can help any youth to understand the evil of alcohol and what it will do to him, I am anxious to do it." This was his story:

"When I was in business, I used to drink with the boys at cocktail parties and at receptions, never thinking it was doing me any harm. In fact, I never worried about it at all. Even when I found myself taking a third or fourth drink, and wanting a drink during the day when I knew I should not

be drinking, I had no idea that I was really becoming an alcoholic. I refused to accept the fact until I found myself literally in the gutter.

"The result was that my partner, my business associates, and all who knew me and even my wife and family found that they could not depend on me, and lost respect for me. As a result, I lost my wife. After pleading and working with me, she divorced me, and I found that I was alone. I had lost respect for myself, and had lost my home, family, and everything.

"When I found myself in the gutter, helpless and alone, I was persuaded to go to Alcoholics Anonymous. With their help and my determination I was able to overcome the habit after months and months of severe struggle." Then he pointed out that only about one out of five is able to overcome this pernicious habit.

As he concluded, he said: "No man knows when he takes a single drink whether or not he will become an alcoholic. Therefore, no man, regardless of his wealth or his position, can afford to take one single drink of liquor."

He pled with every one of them not to touch it, and then emphasized that one out of every 15 who drink will become an alcoholic, and often the brightest and most capable one, who least expects it, is the unfortunate one.

### Tragedy from drinking

Now here is another story I tell with the permission of the parents, who likewise expressed a real desire to do everything they can to help other youth to avert a tragedy such as that which happened to their son.

In a file they handed me was a newspaper clipping, written before his tragedy, showing the picture of a fine-looking young lad, who had just been elected president of the junior class in high school. The article said: "Wherever activity is bubbling or leadership is needed, that's where you'll find Jim. As a leading figure in school plays, student government, and class activities, his leadership abilities have always been outstanding."

Here was a boy with the promise of a happy and successful life. But one night, he did not come home as usual after closing up a service station where he worked. His worried parents started a search, which ended in the early morning hours with the father finding his son's beaten and bruised body in the back seat of a parked car. He had been dead for sometime. Just imagine the shock and sorrow of his parents!

At the inquest the brokenhearted parents learned that Jim had joined a couple of the hometown boys and a couple from a neighboring town. After they had purchased and consumed liquor, a fight ensued between the local boys and the out-of-towners. Apparently someone knocked Jim down, ran into him with a car, and then placed his body in the back seat of the car where it was later found. The parents also learned that this was only the third time he had ever been drinking. He never dreamed that taking his first drink would lead to his untimely death.

### Widespread use of liquor

We could talk on and on and give statistics, facts, and figures to show that experiences similar to those I have related are happening by the hundreds and thousands. It is estimated that 60 percent of our adult population in the United States today consumes some quantity of liquor. There are some outstanding executives, business and professional men, who are very successful and highly regarded, and for whom I have great respect, who indulge in the use of liquor in some degree.

I know too that their using alcohol will influence many of our youth to become social drinkers. It saddens me, however, to know that out of every 15 of them, one will become an alcoholic. One's heart always goes out to a neighbor or friend and his family who have to endure the miseries of alcoholism.

I am convinced that our youth do not want to be bad. They do not set out to be alcoholics, nor to be drug

Sunday, April 7

Third Day

addicts, nor to suffer and die with cancer of the lungs or some other pulmonary disease.

However, they see people drinking all around them—men and women who are leading citizens. They see it in their homes with no evident ill effects. They see it advertised in all the popular magazines, in the daily press, on every television set, in many movies, and on the billboards; and they hear it over radio. Yes, and these advertisements are shown with well-dressed, healthy-looking, successful businessmen, with big cars and fine offices, with young men and women engaged in all kinds of sports, attending socials where people are standing around with a cigarette in one hand and a glass in the other, all seeming to have a good time.

How can our youth resist without our help? These high-power advertising media never show a man or woman nursing a bad headache the morning after, nor do they show the crumpled cars, the mangled bodies, or the broken homes, or men lying in the gutter. Nor do they show a man facing a doctor who has just told him that he has cancer of the throat or lungs, or patients in a hospital being fed with a tube through the nostril because they cannot swallow.

I am sure that many will say, "Why all this gory stuff?" No, I have omitted much of the gory stuff, the many, many really sad and heartbreaking experiences happening to families every day. We must face the facts; we must do our part.

### Avoidance of alcoholism

I have read with interest Dr. William Terhune's ten commandments on how to lessen the chance that we will become alcoholics. The last two of them are:

"Never take a drink to escape discomfort, either physical or mental," and "never take a drink in the morning, thinking it will offset a hangover."

I should like to submit one commandment as a substitute for his ten which would be much more effective, and that is: "Never take a drink."

Alcoholism is one disease which no one needs to have. The only sure way to be free of it is to never take a drink.

### Keep the Word of Wisdom

On behalf of the First Presidency, and with their approval, I appeal to every member of the Church to keep the Word of Wisdom strictly, and to all responsible citizens to accept their responsibilities, to guard and protect our youth against the evils and designs of conspiring men who are determined by every available means to lead them to destruction. We cannot stand by and let our youth be destroyed because of our neglect. We must lead them not into temptation, but deliver them from evil.

### Protection of youth

There are those who argue that in the interests of tourism, liquor should be made more easily available. Surely every mother, father, and worthy citizen can see the folly of this and what it would do to our youth. We must not sell our heritage for a mess of pottage. There are better ways to encourage tourists.

I cannot imagine any father or neighbor wanting to contribute in any way to his or his neighbor's boy's becoming an alcoholic in order to get tourists into our area. Example is the greatest of all teachers. In the interests of our youth, I pray that we may all heed the warning of the Lord that alcohol is not good for man. We must take a stand against liquor by the drink and any and every other move that would make liquor more easily available.

It is the responsibility of every citizen and in the best interests of our youth and our future to see that enforceable restrictive legislation is enacted and enforced to keep our youth from this pernicious practice.

### Testimony

It is my testimony to all that those who heed the words of the Lord spoken through a prophet, and who keep his commandments, "shall find wisdom and great treasures of knowledge, even

hidden treasures; And shall run and not be weary, and shall walk and not faint." And the Lord has promised "that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:19-21.)

With the testimony I have that God lives and that Jesus is the Christ, the Savior of us all, and that they are interested in our welfare, I humbly pray that the Spirit and blessings of the Lord will help us to do all in our power to protect our youth against the evils and designs that do and will exist in the hearts of conspiring men, that we may lead them not into temptation but deliver them from evil, for his is the kingdom, and the power, and the glory forever. Amen.

### Elder Marion G. Romney

#### Of the Council of the Twelve Apostles

My beloved brothers and sisters and friends, I have chosen to speak a few words this morning about the Lord's way to temporal salvation. I pray that you will join with me in a prayer, particularly you who do not belong to The Church of Jesus Christ of Latter-day Saints, because what I say will not mean anything to you unless you have the Spirit of the Lord or desire it; but heard and obeyed, these words will bring you peace in this life and eternal life in the world to come.

#### Permanence of God's power

Recently, after reviewing the frustrations encountered in our search for permanent peace, an editorial in the *U.S. News and World Report* concluded with these words: "Basically, there is only one permanence we can all accept. It is the permanence of a God-governed world. For the power of God is alone permanent. Obedience to His laws is the road to a lasting solution of man's problems." (David Lawrence, *U.S. News and World Report*, March 18, 1968, p. 116.)

This is a true and commendable statement as far as it goes. It would be

#### President Hugh B. Brown

He to whom you have just listened is President Nathan Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing, "The Lord Is My Shepherd." After the singing Elder Marion G. Romney of the Council of the Twelve will speak to us.

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The Tabernacle Choir sang the hymn, "The Lord Is My Shepherd."

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Many stations have just tuned in on this conference, and we wish to extend to them a hearty welcome.

Elder Marion G. Romney of the Council of the Twelve will now address us.

more enlightening, however, if it contained a definitive statement of the specific laws of God which, if obeyed, would bring "a lasting solution of man's problems" and thereby establish permanent peace.

In these remarks I shall identify the first of these laws and consider with you the importance of understanding and obeying them.

I can think of no more important theme, because if men are not speedily brought to understand these basic laws and obey them, our civilization will terminate in ruin. The scriptures, history, and current events all testify to this lamentable conclusion.

#### Prophecies envisioning our day

I call your attention to the following quotations from the scriptures: Isaiah, envisioning our day, declared: "The land shall be utterly emptied, and utterly spoiled. . . ." And then, as if in retrospect, he lamented: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:3, 6.)

The resurrected Savior himself said: "... it shall come to pass, saith the Father, that ... whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people. . . .

"And I will execute vengeance and fury upon them, ... such as they have not heard." (3 Ne. 21:20-21.)

As late as 1832, the Lord declared through the Prophet Joseph Smith: "... I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth ... Until all shall know me, who remain, even from the least unto the greatest. . . ." (D&C 84:96-98.)

President George Albert Smith, speaking from this stand in 1950, said: "It will not be long until calamities will overtake the human family unless there is speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come." (*Era*, Vol. 53 [May 1950], p. 412.)

President McKay, in October conference 1964, added: "Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ." (*Era*, Vol. 67 [December 1964], p. 1042.)

### Teachings of history

As to the teachings of history, Dr. John Lord says: "The world has witnessed many powerful empires, empires which have passed away, and left 'not a rack behind'. What remains of the antediluvian world? not even a spike of Noah's Ark. . . . What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage,—those great centers of wealth and power? What remains of Roman greatness. . . . What is the simple story of all the ages?" Then he answers: "—industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?" he concludes. (*Beacon Lights of History* [New York:

William H. Wise Co., 1921], Vol. 3, pp. 128-29.)

The answer is obvious. No conservative power, which the nations of antiquity would apply, was strong enough to arrest their ruin.

### Our path today

I am persuaded that today we are treading the path those nations trod. We have been industrious. We have become wealthy. We are going through a period of corruption and decay. Around the corner we shall encounter ruin if we continue our present course.

Admittedly, this is not an inspiring forecast. I make it not because I like it but because I know that it is true, that it is imperative that we face it and do something about it. I make it also for the reason that I know that there is something we can do about it. I further know that for us there is, as there was for the nations of antiquity, but one way in which we can obtain the wisdom to solve our problems and avert the impending ruin. And that way is to learn and implement the laws which the Lord himself has prescribed to guide men through to an inspired solution of their problems, to permanent peace. This way he has revealed.

### Inspired solution

He revealed it first to Adam. He taught and exemplified it while he was in the flesh. Peter announced the cornerstone of it when to the rulers of the Jews, who demanded of him and John to know "by what power, or by what name" they had healed the lame man, he said:

"... by the name of Jesus Christ of Nazareth, . . . doth this man stand here before you whole.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7, 10, 12.)

Believers associate this scripture with salvation beyond the grave, and properly so. My message to you today, however, is that it applies with equal force to men's temporal affairs.

The first step in that way is faith in the Lord Jesus Christ.

"... if ye believe not that I am he [that is, the Son of God], ye shall die in your sins," he said. (John 8:24.)

But, it is said, "If belief in Christ is the way, why is peace so elusive in the western world where people profess belief in Christ?" The answer is simple: Professing is not enough. Men must accept him for what he in fact is—the very Son of God, man's Redeemer. They must have sufficient faith in him to take upon themselves his name in the manner he prescribed. Specifically, the believer must (1) repent of his sins—that is, bring his conduct in harmony with Christ's teachings; (2) enter into a covenant with God, that he is willing to take upon himself the name of Jesus Christ and always remember him and keep his commandments at all times and in all things and in all places. This covenant he must solemnize by being baptized.

All who, through faith in Christ, conform with these requirements receive the gift of the Holy Ghost.

### Way to permanent peace

The foregoing—faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—are the laws of God which men must obey in order to obtain permanent peace.

When men do obey them, they receive two things that enable them to solve their problems: (1) a change of heart, and (2) divine guidance. To receive the Holy Ghost is to be born of the Spirit in the context of Christ's statement to Nicodemus that except a man be born of the spirit as well as of the water, he cannot see the kingdom of God.

The function of the Holy Ghost is to guide men in the way of truth and peace. Jesus referred to him as "the Spirit of truth" when he said to his disciples: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come." (John 16:13.)

The Holy Ghost is a personage of spirit, the third member of the Trinity. His wisdom, like God's, is infinite. To receive his companionship is to be led "into all truth." People who walk in the light of his guidance act with an unerring certitude; they do not get into the troubles the world is in today.

### Followed in apostolic church

The above outlined procedure was well-known and followed in the apostolic church. When the Pentacostal crowd, moved by the apostles' powerful witness, cried out, "Men and brethren, what shall we do?" Peter's ready answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

And when Paul found certain baptized disciples who had not heard about the Holy Ghost, he taught them the true doctrine of Christ, and then he baptized them again, this time "in the name of the Lord Jesus.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:5-6.)

Because men, during the dark ages, strayed from these ordinances and broke their covenants, they lost the gift of the Holy Ghost. In doing so they lost the true understanding of these plain and simple teachings of the gospel of Christ, including the guidance of the Holy Ghost. Since then men have been and now are walking in darkness of their own wisdom.

### True gospel restored

This they need not do any longer, because the true gospel with all its pristine simplicity and power has been restored.

"... knowing the calamity which should come upon the inhabitants of the earth. . ." (D&C 1:17), the Lord, beginning in 1820, again revealed it. In 1830 he organized his Church, which he later named The Church of Jesus Christ of Latter-day Saints. He endowed it with his priesthood and charged the bearers thereof to teach

his gospel and administer its saving ordinances, including baptizing by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost.

During the restoration, the Lord revealed the principles and procedures which, if implemented, would solve all the problems which so disturb the peoples of the earth today—economic problems, moral problems, social problems, and political problems.

In restoring the gift of the Holy Ghost, he made available the power which so transforms the nature of men that they desire to and do implement these revealed principles and practices.

I testify to you that this power is in the earth, that the authority to confer it upon all who will qualify for it is here.

### **Urgency of message**

I plead with you, every one of you, not to dismiss lightly this message. That it be known, understood, and accepted is of such urgency that God himself, with his divine Son, made a visit to this earth in this dispensation, and sent other heavenly beings, to reveal it for our temporal as well as for our spiritual salvation.

And so I repeat and testify to you that the "road to a lasting solution of men's problems" is for men to take upon themselves the name of Christ, in the manner prescribed by him. And I further testify that the way one can do this is to have faith in Christ, repent and be baptized by immersion, and receive the gift of the Holy Ghost at the hands of a duly authorized member of The Church of Jesus Christ of Latter-day Saints.

I am aware that to some this may appear to be a presumptuous statement, but it must be made because it is true, and we who know that it is true are under obligation to declare it.

"The earth is the Lord's, and the

fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

### **Glorious day approaches**

He purposes that the earth shall rest and that its inhabitants shall dwell in peace. Such a glorious day approaches. It is even now at our doors. The righteousness which will bring it in and sustain it shall come in one of two ways: as a result of the predicted destruction of the wicked, or by men's repenting and taking upon themselves in the prescribed manner the name of Jesus Christ, "the only name which shall be given under heaven, whereby salvation shall come unto the children of men. . . ." (Moses 6:52.)

God grant men repentance, and give to us who bear this witness strength to match our responsibility, I humbly pray in the name of Jesus Christ. Amen.

### **President Hugh B. Brown**

The choir and congregation will now join in singing: "I Need Thee Every Hour," following which we shall have a brief organ interlude.

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The choir and congregation sang the hymn, "I Need Thee Every Hour." This was followed by a brief organ interlude.

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### **President Hugh B. Brown**

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, continuing our conference.

We shall now hear from Elder Robert L. Simpson, first counselor in the Presiding Bishopric, and he will be followed by Elder LeGrand Richards of the Council of the Twelve.



## Bishop Robert L. Simpson

### Of the Presiding Bishopric

One evening recently a faithful and wonderful Mutual teacher of high school age girls stood to present a carefully prepared lesson when suddenly she was prompted to forego the regular lesson and discuss the tragedy of immorality. About halfway through the lesson, impatient horn-honking was heard from the church parking lot. Finally it stopped, and the car with its youthful male occupant sped away. Following the inspirational discussion in the classroom, one tearful but grateful young lady lingered after the others had departed to confide in her leader that the honking had been for her. Then she said: "I had decided that tonight was going to be the biggest night of my life, and that horn toot was the signal that all of the arrangements were complete, and he was waiting. What you said and how you said it has saved me from the most serious mistake of my life, and I shall never forget it."

### Concern for girls

Just six and one-half years ago, Bishop Brown and I listened intently as President McKay issued a most vital challenge to a new Presiding Bishop of the Church. Among other things, Bishop Vandenberg was told about his prime responsibility for thousands of young men throughout the world. Then came a most explicit direction from the lips of a living prophet: "Bishop," he said, "your concern must be just as great for the girls of corresponding ages."

In the spirit of this firm but kindly direction of six and one-half years ago, I choose to talk frankly with the girls—those young women who listen today, with stars in their eyes, great hope in their hearts, but in far too many cases, uncertain minds in a fast-moving, impatient, and ever-changing society. I approach my subject with a fervent prayer in my heart, a prayer that you girls will consider my intrusion into your private world of hopes,

dreams, and aspirations in a kindly way, that you will welcome me as a friend, deeply concerned for your happiness, anxious for your well-being. Yes, I also have concern for that eternal but elusive hope of fulfillment that floods the heart of every normal young woman as her thoughts turn to things tender, things loving, and things spiritual; yes, tender thoughts about possible motherhood, loving thoughts about loyal and eternal companionship, spiritual thoughts about a sacred commission given only to the daughters of a kind and loving Heavenly Father. You received this commission personally from Heavenly Father upon leaving his presence not too many years ago.

### Here by divine assignment

Once I heard a girl say, "What's the use? What am I good for?" Well, one mighty important point would be that you are here by assignment from your Heavenly Father to prove yourself worthy of his ultimate blessing. In his own words: "... we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." In this passage of scripture, Heavenly Father talks about passing a test in order to come to this earth. This you have done. You have already demonstrated your ability to excel. Then, in referring to our performance in this life, he makes the wonderful promise that all who prove obedient "shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

God's house is a house of order, and you exist by personal and direct commission as part of that order and plan. Is it important to you that you are created in his image? "... God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) How fortunate you are to know and understand this simple truth. Relatively few in the world accept it. Your

every thought and action should be on a higher plane just in the knowledge that you are a part of him, that God personally fathered your spirit, that in you is a spark of divinity; and with it comes the power to reason and to think, to achieve dominion and eternal glory, but it can only happen on his terms, on his terms of righteousness.

"What's the use?" "What am I good for?" Why, young lady, without you and others like you, life would stop, and the very foundation of God's master plan would be frustrated.

Can any young woman remain unmoved in the thought that within her is the potential of creation, of providing earthly bodies for spirits previously created by him? No mortal has honor greater than this. Yours is a possible partnership with Heavenly Father in perpetuating the process of life. The very thought is overwhelming. The decision to participate with him demands the best that is in you. It must be premeditated, planned, never by impulse. This sacred process requires worthiness.

### Instructions to be followed

Just the other day our family purchased a new radio. We were all anxious to try it out when a member of the family called attention to the bold print on the attached booklet, which read: "Before playing your radio, read this instruction book carefully." The first thing we found out was that if it had been plugged into an improper power source, costly damages would have resulted. Several other facts were revealed that proved important to the successful operation, preservation, and enjoyment of the instrument.

Vital instructions pertaining to your life have been given through a long line of prophets. These instructions must be understood and carried out if you are to enjoy happiness and success. Is human life less important than a \$40.00 radio? You must know the rules if you are going to play the game. If you want a particular blessing, you must be willing to abide the law upon which that blessing is

predicated. (See D&C 130:20-21.)

### Guidelines in scriptures

It was never intended that we spend our time groping in the dark. The prophets have provided us with the greatest handbook of instructions ever published. In the scriptures we find the guidelines, the rules of life, the answer to every problem. It is recorded that "where there is no vision, the people perish. . . ." (Prov. 29:18.)

How is your vision, girls? Is vision possible without knowledge? Can you really expect to do well in any game without knowing the rules of that game and then following those rules to the best of your ability? May I invite you to know God's will concerning you.

### Personal health habits

If you are to be faced with the sacred obligation of someday providing bodies for God's spirit children, it seems to me that your personal health habits should be just as perfect as you can make them. Liquor and tobacco have been forbidden by the Lord. President Tanner made that very clear to us this morning. We are all expected to eat proper food, to rest adequately, to work vigorously. Partaking of those barriers to good health and a sound mind just for the sake of social acceptance, while turning your back on an obligation to be physically prepared for a divine partnership, is to my way of thinking inexcusable.

Allow me to share with you just one brief example of how important it is. Did you know, young ladies, that a recent survey revealed that the incident of stillborn children among premature births is 400 percent higher among smoking mothers? That is right, girls—400 percent higher. No wonder God has declared: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.) In reality, it is we who destroy ourselves by ignoring his counsel.

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) This is God's equation for exaltation. It is just as true as  $2 + 2 = 4$ . It is an eternal truth. It is unchangeable.

### Moral code unchanged

Everyone talks about the new morality. Any departure from God's moral code is unapproved in his sight. He is the same yesterday, today, and forever. His plan for our happiness is no different. It too is unchangeable. On this premise, there may be a new immorality advocated by deceitful men, but there can never be a new morality. Only the adversary has a vacillating, ever-changing program always geared to trap the uninformed, the misled, those who choose to run the risk of questionable company.

Oh, youth of the noble birthright, don't give yourselves to the father of all lies—that deceitful one who would consider your downfall as a major victory. Don't be impatient.

### Wait for temple marriage

Speaking of impatience, a faithful young lady in Southern California had this perplexing problem just last year. Jim was leaving for Vietnam immediately. He was pushing for marriage before his departure but had to overcome a particular problem before he could offer her the kind of marriage she had always dreamed of. She did love him. She did want to marry him, but her wonderful parents were insistent that the three-month courtship had scarcely been long enough to really know. Finally, the decision was made to wait.

Their correspondence during the ensuing 12 months while he was in Vietnam was on a very high plane. Their love grew. Each discovered an ability to discuss things in letters that had found no place in their lighter conversation during a date. Now he has returned. I am happy to report their love for one another has been sealed in the House of the Lord, and

before this year is finished, their first little one will be a reality, and another wonderful family unit is well on its way to exaltation and eternal life.

### Urged to stay sweet

Young ladies, the highway of disillusionment is teeming with girls who said, "Just this once," or "Everybody else does it." Do these phrases sound familiar? Another favorite trap sounds like this: "You would if you really loved me." Just imagine the irony of giving up all that is good, all that is truth, all that is sacred, including the trust and faith of loved ones and Church leaders, plus your own good name and personal dignity, just on the basis of a smooth talker who feigns love with his lips but wants only to use you for a few minutes of selfish lust and animal gratification. Girls, you stay sweet. If you've made a mistake, correct it. It will be about the best decision that you will ever make. The Lord stands ready to help, for we have his word: "Behold, I stand at the door, and knock: if any . . . hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

### Partnership with God

But please remember, you must make the first move. It is you who must open the door. He will be there and very likely in the form of a faithful teacher who feels prompted to change her prepared lesson. It could be you who will say in return, "Thanks. What you said and how you said it has saved me from the most serious mistake of my life, and I shall never forget it." God loves you wonderful girls. Don't you let him down. You have a special function to perform with God as your partner. Be worthy of that privilege. And this final thought, girls: the priesthood cannot achieve its ultimate destiny without a faithful female companion. No girl will ever achieve her ultimate destiny without a worthy priesthood companion at the head of her home. May this be your undeviating goal, I pray in the name of the Lord Jesus Christ. Amen.

**Elder LeGrand Richards****Of the Council of the Twelve Apostles**

Brethren and sisters, I rejoice in the privilege of attending this great conference with you and listening to the testimonies of my brethren and hearing the counsel and the advice they have given. I would that all of our Father's children the world over would not only listen in but would also obey their counsel and their advice; this then would be a better world in which to live. In your presence this morning I want to express my love for my Father in heaven and for his Son Jesus Christ, and for his great atoning sacrifice, and for the great honor that is mine to be one of his witnesses in the earth, and I thank you Latter-day Saints for your love and your kindness to me.

**Know God other than by hearsay**

The story is told that there was a new minister who moved into the community where Thomas Carlisle lived, and he went to the office of Carlisle and asked this question: "What do the people of this community need more than anything else?" And Carlisle's answer was: "They need a man who knows God other than by hearsay."

You know, I have thought a lot about that. I think what this world needs today more than anything else is to know God other than by hearsay, to know why he created this earth and why we are here, where we are going, and how to get there, so that we will know what life is really for. I have come to feel that one of the greatest necessities even in this Church is that we have a strong testimony, the power of conviction. As I read the holy scriptures, it seems to me they make it very plain that we, his children, through obedience can know God other than by hearsay. Jesus said:

"... My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

This is a promise to all men, and this promise is just as binding today as when Jesus spoke it: if we will do the will of the Father, we may know other than by hearsay that his message is from God, the Eternal Father.

Then, you will remember, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

This is a promise that we might know him, or at least it infers that we might know him other than by hearsay.

**We speak that we do know**

You remember that when Nicodemus came to Jesus by night, he indicated that he knew he was a prophet sent of God, for no man did the things that he did save God was with him. Then after he had explained to Nicodemus, as Brother [Marion G.] Romney made plain today, the message of baptism—to take upon him the name of Christ—Nicodemus could not understand him, and Jesus said, after repeating it: "Art thou a master of Israel, and knowest not these things?" He said: "We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:10-11.) Every true servant of God who is sent in his name to administer the holy ordinances of the gospel speaks that he does know, and testifies that he has seen, as our brethren here in this conference have done during the past two days.

Now, that is the strength of this Church. Years ago, when our missionaries were being severely persecuted in England, the English government sent a representative to Utah to study our people. They wanted to know what it was that caused the Church to keep sending its missionaries there when they were being so persecuted. After that individual had spent some time in our midst, he returned to his native land and told

them that the black secret of Mormonism was the fact that each member knew he had the truth. Now, isn't that what we ought to have? Isn't that just what Jesus promised—that if you will do the will of the Father, you "shall know of the doctrine, whether it be of God, or whether I speak of myself?" (John 7:17.)

### God's eternal truth

A few years ago a group of ministers were passing through Salt Lake en route to Los Angeles to attend a ministerial convention. They stopped over in Salt Lake City. They wanted to ask some questions about our teachings, and arrangements were made for them to meet one of the Twelve in the conference room in the Church Office Building. After that member had answered their questions, he bore his solemn witness that he knew that Jesus was the Christ, that Joseph Smith was his prophet, that the Book of Mormon was true. He knew it other than by hearsay. Then, when he closed his testimony, he turned to those ministers and said, "Which one of you can testify that you know that you have the truth?" After a brief pause, the leader of the group said, "Well, we hope we are right."

When I was a missionary over in Holland, in the city of Utrecht, there was a seminary where young men were trained for the ministry. They used to come and attend our meetings, and then they would remain afterwards and discuss religious principles with us. I haven't time to go into detail, but one night I proved to one of those young men that they were not teaching the principles of the gospel of the Lord Jesus Christ, and he turned to me and said: "Do you think the Lord will hold us responsible for teaching things that we know are not fully in accord with the scriptures?"

I said that I would rather let the apostle Paul answer that question, for Paul said, "... though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) Brothers and

sisters, we have God's eternal truth, and I thank him for it.

### Experience of the Apostle Paul

I would just like to remind you now of the experience of the apostle Paul. You will remember how he persecuted the saints, and then on the way to Damascus for the same purpose, a light appeared brighter than the noonday sun, and those who were with him all fell to the earth, and a voice from heaven said, "Saul, Saul, why persecutest thou me? it is hard . . . to kick against the pricks." And Saul said, "Who art thou, Lord?" "I am Jesus whom thou persecutest." (Acts 26:14-15.) Then we follow Paul's great ministry, as described by the Savior, and he was persecuted as no others of the brethren were. He was flayed and stoned; then he stood before the great governor Festus and King Agrippa, in bonds, and they desired to hear from Paul.

There Paul related his marvelous experience, for he knew other than by hearsay that Jesus was the Christ. When he had finished his testimony, Festus said: "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." And then Agrippa replied: "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.) And then you remember that Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:29.)

### Story of Joseph Smith

There is another great story that all the world ought to know that is comparable to the one I have just related of the apostle Paul, and that is the story of Joseph Smith, who in his youth saw the confusion in his community and knew not which church he should join. Then he read the words of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men

liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Joseph said that he realized that if any man needed wisdom, he did, and he went into the woods to pray. And just like that glorious light that shone over Paul, brighter than the noonday sun, after Joseph had had the powers of darkness fall upon him until he felt like his very life would be crushed from his body, a light appeared to him brighter than the noonday sun. God was repeating in substance an experience such as Paul had to usher in this, the dispensation of the fulness of times. He saw in that light two glorious messengers, the Father and his Son. He was told by Jesus that he should join none of the churches, because they all taught for doctrine the commandments of men. Later he bore his testimony, and he said he felt like Paul of old. He could not understand why people would persecute him for telling the truth. You know, he was in prison some thirty times, and he finally sealed his testimony with his blood. He said he knew that he had seen a vision; he knew that God knew it; and he dared not deny it, because he knew that by so doing he would offend God and come under his condemnation. (See Joseph Smith 2:25.)

### Testimony worth more than all else

I would like to say to all those who are within the sound of my voice this day, and who are not members of this Church and do not know the truth of this testimony other than by hearsay: I promise you, as one of his apostles of this dispensation, that if you will study his message and ask God, the Eternal Father, he will manifest the truth of this unto you, and it will be worth more to you than all else in this world.

I was back in Washington, D.C., holding a conference a few years ago, and we had over 2,000 present in that building. We heard from the stake president, a multi-millionaire. He stood before those people and told them that the greatest thing he had and

owned in all this world was his witness that this is the truth and that Joseph Smith was a prophet of God. The next man we called may be sitting in this audience. He was the head of one of the government organizations in Washington. He bore the same testimony.

Then we called a president of a great university, and he bore the same testimony.

Then we called a new convert, a young mother with two children, and she stood there and told them that when the missionaries came to her home, they read to her the promise in the Book of Mormon that if she would read it and ask God, the Eternal Father, in the name of Christ the Lord, he would manifest the truth of that book unto her by the power of the Holy Ghost. She said she got down on her knees and asked God if it were true, and then she read it, and she said her whole soul was illumined.

Then we called on a returned missionary who had just spent three years in the mission field at his own expense or that of his family. I had talked with him before the meeting and said, "Did you feel like the time you spent in the mission field was a waste of time, that you should have been home getting your schooling and getting ready to marry?" "Oh," he said, "Bishop, if the brethren want to make me happy, just let them load me on a plane in the morning and send me back to the Argentine."

### Readiness to testify

Then I said to that great audience of over 2,000: "Which one of you, if called upon, could come and occupy this pulpit and testify that you know beyond any shadow of doubt that this work is divine, that it is the work of God, the Eternal Father, that Jesus is the Christ, and that Joseph Smith was his prophet?" As far as I could tell, there wasn't one hand that didn't go up.

If I were to ask that same question here today, there wouldn't be a hand in these 10,000 present that wouldn't go up and bear witness that God has

manifest the truth of this work unto them other than by hearsay, just as when Jesus said to his disciples: "Whom do men say that I the Son of man am?"

"And they said, some say that thou art . . . one of the prophets.

" . . . But whom say ye that I am?"

And Peter answered, "Thou art the Christ, the Son of the living God."

And then Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

By that same power we know other than by hearsay that this work is

divine, and that is my witness to you this day in the name of the Lord Jesus Christ. Amen.

### President Hugh B. Brown

The Tabernacle Choir will now sing "America the Beautiful," after which Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

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Selection by the choir: "America the Beautiful."

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### President Hugh B. Brown

Elder Thomas S. Monson of the Council of the Twelve will speak to us.

## Elder Thomas S. Monson

### Of the Council of the Twelve Apostles

Two thousand years ago the Son of Man was born into a world like ours—asunder. Sixty-three years had passed since Roman legions under Pompey had conquered Palestine and taken Jerusalem. The helmets, broadswords, and eagles of the Roman legionary were everywhere to be seen. The oppressive yoke of the Caesars was universally felt.

### Advent of promised Messiah

Deep in the depths of human hearts there dwelt a longing, even a yearning, for the advent of the promised Messiah. When will he come? This was the unanswered question on the lips of the righteous.

Generations had lived and died since the Prophet Isaiah had declared: "Behold, a virgin shall conceive, and bear a son. . . ." (Isa. 7:14.) ". . . the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

With such a promise ringing in his ears, can you and I appreciate the supreme joy and overwhelming exultation that coursed through one called Philip when he heard the Savior of

the world speak unto him those immortal words, that divine injunction, "Follow me"? The dawn of promise had dispelled the night of despair. The King of kings, the Lord of lords had come.

Such knowledge could not be hidden, nor could Philip of Bethsaida keep to himself such glad tidings. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:45-46.)

Shall we, too, join Nathanael? Come and see.

### Can any good come out of Nazareth?

Could Nazareth be so honored? Nazareth, the most disregarded valley in a despised province of a conquered land?

Nazareth, just 80 miles from Jerusalem, was situated on the main trade route that ran from Damascus through the Galilean cities to the Mediterranean coast at Acre. This, however,

was not to be the village's claim to fame. Nor was its glory to be found in the beauty of its environs. Nazareth was the scene of more lasting events and profound consequence than routes of trade or landscapes of beauty.

To a city of Galilee, called Nazareth, came the Angel Gabriel, sent from God. To a virgin whose name was Mary, he declared, "Fear not, Mary: for thou hast found favour with God."

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

"He . . . shall be called the Son of . . . God." (Luke 1:30-32.)

After the birth of the Christ Child, and following the flight into Egypt, the sacred record reveals, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matt. 2:23.)

In Nazareth, the boy Jesus grew "in wisdom and stature, and in favour with God and man." (Luke 2:52.)

From Nazareth came he who made blind men see, lame beggars walk—even the dead live. He set before us an example to emulate. He lived the perfect life. He taught the glad tidings which changed the world. Let us examine more closely and individually these epochal events, that we may know for ourselves if any good thing came out of Nazareth.

### **From Nazareth came the Perfect One**

First let us turn to him of whom Jesus himself spoke: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. . . ." (Matt. 11:11.) John, "the Baptist," stands forth like a colossus from the bleakness and confusion—the "wilderness" of his own age. Knowing that one "mightier than he" was coming, he threw himself with superhuman fervor into the task of "making straight the way." His was the agony, and the distinction, of being both an end and a beginning.

Astride the watershed of time, he could look back on a long line of

prophets—his spiritual forebears. Letting his eye range over the fertile plains ahead, he was the first to see that Light to which he would bear witness.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." (Mark 1:9.)

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

" . . . he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

"And I saw, and bare record that this is the Son of God." (John 1:32-34.)

*From Nazareth came the perfect one to be baptized—an example for all.*

### **From Nazareth came sight**

Second, let us turn to Judea and examine the testimony of one who was born blind—him for whom it was always night. No day—just night. But let him provide his own account—how darkness was turned to light. Astonished neighbors, noting his newly acquired vision, asked: "Is not this he that sat and begged? . . ."

" . . . others said, He is like him: but he said, I am he."

"Therefore said they unto him, How were thine eyes opened?"

" . . . A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (John 9:8-11.)

When the disbelievers urged, "Give God the praise: we know that this man is a sinner," he rejoined: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." (John 9:24-25.)

*From Nazareth came sight.*

### **From Nazareth came strength**

Next, let us journey to Bethesda to inquire of him who now walks, but who for 38 long years walked not. "When



Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?" The impotent man's reply of frustration, mingled with hope, was met with the gentle, yet divine command, "Rise, take up thy bed, and walk." (John 5:6, 8.)

*From Nazareth to a withered body came new strength.*

### From Nazareth came life

Jesus of Nazareth restored sight, removed lameness, but could it be true that he raised the dead to life?

In Capernaum, Jairus, a ruler of the synagogue, came to the Master, saying, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." Then came the news from the ruler's house, "Thy daughter is dead," to which the Christ replied: "Be not afraid, only believe." He came to the house, passed by the mourners and said to them, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth."

And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, "Maid, arise."

"And straightway the damsel arose, and walked. . . . And they were astonished. . . ." (Mark 5:23, 35-42.)

*From Nazareth came life where once there was death.* And with that miracle came the perfect pattern whereby our own lives may be made fruitful: "Be not afraid, only believe." (Mark 5:36.)

### From Nazareth came divine deeds

Out of Nazareth and down through the generations of time come his excellent example, his welcome words, his divine deeds.

They inspire patience to endure affliction, strength to bear grief, courage to face death, and confidence to meet life. In this world of chaos, of trial, of uncertainty, never has our need for such divine guidance been more desperate.

Lessons from Nazareth, Capernaum,

Jerusalem, and Galilee transcend the barriers of distance, the passage of time, the limits of understanding, and bring to troubled hearts a light and a way.

### From Nazareth came peace

With sorrow we read each day of young men and those not so young who bravely die, who give their all upon the altar of freedom.

In a hurried moment, one such took in hand a stubby pencil, a scrap of paper, and wrote to anxious love, "Soon we go into battle. The enemy is well fortified; loss of life will be heavy. Mom, I hope I live, but I'm not afraid to die, for I'm square with God."

Mother received the precious note. On the same day another message arrived. "We regret to inform you that your son has been killed in action."

Friends visited, loved ones comforted, but peace came only from him who called Nazareth his home.

All battles are not fought in far-away places with strange sounding names. Nor do the participants bear arms, hurl grenades, or drop bombs.

### From Nazareth came courage

A few months past I witnessed such a conflict—not in the steaming jungles of Vietnam, but on the fourth floor of the Los Angeles Orthopedic Hospital. There were no shrill sounds of mortar fire to be heard, no disarray of men and equipment to be seen. Yet a life or death struggle was in progress. Happy, handsome Paul Van Dusen, age 15, had just lost the first skirmish with the dreaded foe called cancer.

Paul loved life. He excelled in sports. He and his parents hoped, then prayed, that the doctors' fears would not be confirmed—that his precious right leg would not be amputated. Shattered and stunned, they accepted the sad news. To save his life, he must lose his leg.

The surgery completed, Paul rested.

Entering the room, I was attracted immediately by his cheerful and infectious grin. He breathed hope. He emanated goodness.

The crisp, white sheet lay noticeably flat where once there was a leg. Flowers from friends bedecked his bedside. Parents, grateful for his life, stood close by.

I noticed a cord strung along the exercise bar stretching the length of the bed. Gaily colored cards covered the entire span. Paul invited me to read them. One carried the message: "We love you, Paul. We're praying for you." It was signed by members of his Sunday School class. Another expressed the wish, "May you get well soon. We think you're great." This from his schoolmates at high school. Still another from home teachers had the inscription, "May God bless you. Tomorrow we'll visit you again."

What did the Carpenter from Nazareth say of such? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

The spirit of prayer came easy that day. A perfect peace filled the room. Smiles of confidence crept across lips moist with tears. From distant Capernaum we seemed to hear the echo, "Be not afraid, only believe." Then Paul said, "I'll be all right."

Today Paul Van Dusen is in attendance at this session of conference in this historic Tabernacle. Today he walks, runs, hikes, and swims. An artificial limb makes this possible. But behind it all one sees a faith-filled heart and a countenance that reflects gratitude. Faith in whom? Gratitude for what?

### From Nazareth Came Christ

"Jesus of Nazareth, Savior and King! Triumphant over death, Life thou didst bring.

Leaving thy Father's throne, On earth to live,  
Thy work to do alone, Thy life to give."

(Hugh W. Dougall, *Hymns*, 86.)

Can any good thing come out of Nazareth?

From Nazareth came example.

From Nazareth came sight.

From Nazareth came strength.

From Nazareth came life.

From Nazareth came faith.

From Nazareth came peace.

From Nazareth came courage.

From Nazareth came Christ.

To him Nathanael declared, ". . . thou art the Son of God; thou art the King of Israel." (John 1:49.) To you I testify, he is Lord of lords, King of kings, Precious Savior, Dear Redeemer—Jesus Christ of Nazareth. There is none other name under heaven given among men whereby we must be saved. May we live his teachings, may we emulate his example, may we follow in his footsteps to life eternal, I pray humbly, in the sacred name of Jesus Christ, the Lord. Amen.

### President Hugh B. Brown

We express our thanks and appreciation to the Tabernacle Choir for their inspirational music. Some of us are aware of the many hours they spend in practice in the devoted service they render to the Church and to the world.

This session has been broadcast by many radio and television stations in the west; and by shortwave in English over Station WNYW to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

Translations of this session have been broadcast over thirty radio stations in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This session has also been carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland, Sweden, and Norway.

We shall conclude this session of our conference with the choir singing "Praise Ye the Lord," after which the benediction will be pronounced by Elder Marlon S. Bateman, president of the Sandy Stake, and this conference will then be adjourned until 2:00 this afternoon.

The choir sang the anthem, "Praise Ye the Lord," after which the benedic-

tion was pronounced by President Marlon S. Bateman of the Sandy Stake.

Conference adjourned until 2:00 p.m.

## THIRD DAY AFTERNOON MEETING

### SEVENTH SESSION

The concluding session of the conference convened Sunday afternoon, April 7, with President N. Eldon Tanner, second counselor in the First Presidency, conducting the service.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Tanner made the following opening remarks:

#### President N. Eldon Tanner

President McKay is with us in spirit and is watching the proceedings of this session of the conference by television, and is presiding at this session. He has asked me to conduct the meeting, and to extend to all his heartfelt greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by many in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to far-distant places by radio stations KSL, KIRO (at Seattle), KMBC at Kansas City, and WRFM at New York City on Monday, April 8, 1968, beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 500 separate locations in all parts of the United States and in Canada. Approximately one hundred thousand holders of the priesthood participated in this meeting by direct wire, in addition to those who received the broadcast over KSL Radio and Television.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, members of the Church, and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "Lo, My Shepherd Is Divine," conducted by Jay E. Welch, Assistant Director.

The invocation will be offered by Elder Lyle R. Cooley, president of the Smithfield Stake.

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The choir sang, "Lo, My Shepherd Is Divine."

The invocation was offered by Elder Lyle R. Cooley, president of the Smithfield Stake.

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#### President N. Eldon Tanner

The Tabernacle Choir, under the direction of Richard P. Condie, will

now sing, "Behold, God, the Lord, Passed By."

After the singing, Elder Harold B. Lee of the Council of the Twelve will address us.

The choir sang, "Behold, God, the Lord, Passed By."

## President N. Eldon Tanner

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

## Elder Harold B. Lee

### Of the Council of the Twelve Apostles

For some reason I have had occasion to recall an experience I had in this Tabernacle several years ago when I presided over an afternoon session of the Pioneer Stake conference. Our visitor was President Brigham H. Roberts of the First Council of the Seventy. Brother Roberts had just come out of the hospital, where he had undergone a severe and painful operation that resulted in the amputation of part of his foot. When I asked him if he felt up to speaking in the Tabernacle, which is always an extra pressure, as 40 or more of us here today can testify, he said after some thought, "I understand there is an official Church stenographer to take down the sermons delivered there. I have a feeling that some of our members are following the philosophies of the world and are in danger of slipping from their moorings in the fundamental doctrines as taught by our early leaders. I have felt that there are a few things I would like to speak where they can be recorded, things which might be read after I am gone."

### Address of Brigham H. Roberts

Now you can understand how I felt about that stake conference session, to listen to this message that he was addressing to me and to all of my generation to be read after he had gone. Somehow what he said on that occasion has come back to me again and again recently, and the Lord willing, I should like to introduce a part of what he said and then add to it some of my own reflections.

He began with a recital of the statements of scientists which indicated a

marked trend of so-called knowledge away from a belief in God and to deny the continuance of the universe; and with that, of course, would fall all hope of immortality and eternal life, promised in the revelations of God.

He spoke for about half of the session, and his strength was waning. He turned to the Tabernacle Choir members who were there and asked if they would sing while he recovered some of his strength. After a few moment's rest he then addressed himself to the most glorious part of his whole sermon. He spoke of the restoration of the gospel of Jesus Christ as not merely sweeping away the rubbish of past ages, such as disputations as to the mode of baptism, or how one's sins are remitted, or the various forms of church government. But he impressed the fact that a new dispensation of the gospel had been ushered in, built upon a strong "foundation of the apostles and prophets, Jesus Christ himself as the chief corner stone." (Eph. 2:20.)

Those called to the ministry received two significant instructions by revelation as to how they should be prepared for the ministry to which they were called in this restored Church of Jesus Christ. The doctrines of the kingdom and the ordinances of the temple were instituted, the Lord said, that they might be "instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you. . . ." (D&C 88:78.)

Then President Roberts read that oft-repeated passage which has been

mentioned two or three times in this conference, that teachers of the gospel were to interest themselves in secular learning in all fields. After he had said this, he then quoted another profound statement addressed to all others who "hath not faith." Possibly this meant, in its broadest sense, those who had not yet matured in their religious convictions. This is what the Lord said: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

### A call to higher wisdom

Now, with that as the introductory part of what I would wish to say, I would like to address myself to that last thought, "seek learning, even by study and also by faith." This was a call to higher wisdom that had been trumpeted through all the ages by the prophets. The apostle Paul asked this soul-searching question: "For what man knoweth the things of a man, save the spirit of man which is in him?" and then he declared that most profound statement to all those who would drink more deeply of inspired wisdom than merely the teachings of men: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Said he, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (See 1 Cor. 2:9-11.)

It was a wise prophet who warned his brethren about being content with the teachings of vain men who hearken not unto the counsels of God. "O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."

Then this great prophet-teacher put the learning of men and the wisdom of God in their proper relationship when he declared, "But to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:28-29.)

Fortunately there are great men schooled in worldly learning who attest to the need of a kind of learning that comes beyond secular knowledge. May I illustrate a few.

### Faith of space scientist

A letter from Colonel Edward H. White, a national hero who eventually gave his life while engaging in an experiment designed for exploration of outer space, was printed in the local press a few years ago. In answer to an inquiry as to his beliefs in law and order in the universe, he answered in this rather unusual way: "I believe that law and order exist in God's creations, and that God has surely given life to others outside our earth. In our vast universe there are no fewer than billions and billions of solar systems comparable to our own—in dimension and magnitude far beyond the ability of the finite mind to comprehend. 'Out there' could be places where life, similar to our own, perhaps superior or perhaps inferior, may be a reality. We would be rather egotistical to believe that ours is the only life among all those possible sources."

How accurately this man's learning by faith has brought him into full accord with what the Lord declared in a great revelation to his prophet Moses: "And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten."

"And the first man of all men have I called Adam, which is many." (Moses 1:33-34.)

Moses was not an astronomer. He tells us that he "beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God." (Moses 1:27.)

Colonel White concluded with this

declaration of his own personal faith: "As to evidence of God's presence during our journey in space and during the short period that 'I walked in space,' I did not feel any nearer to him there than here, but I do know that his sure hand guided us all the way during that four-day mission."

Presumably he is telling us that he was guided by faith in God, which transcended his scientific knowledge.

### Supreme intelligence designed universe

One of our own great scientists, Dr. Henry Eyring, in the field of physical chemistry, a few years ago wrote an article for one of our Church periodicals under the heading "Myriads of Worlds."

He quotes from a professor-emeritus of astronomy at Harvard University [Harlow Shapley], in which the professor declares that out of the millions of suns, at least one sun in a thousand would have acquired planets, and that of those with planets at least one in a thousand has a planet the right distance for life. And then Dr. Eyring wrote: "Thus one concludes that there should be at the very minimum one hundred million planets in space which could support life, and the number is probably many times more. Thus, from the scientific point of view, it is hard to doubt that there are myriads of worlds suitable for human habitation. . . ."

"The mysteries of the universe lead most men to worship the Supreme Intelligence who designed it all."

Then mark you this next statement from Dr. Eyring: "However, the great blessing of the Gospel is the additional avenues it opens up for developing this faith into a perfect knowledge. Now, as always, sure knowledge of spiritual matters can only come by faith, by prayer, and by living in such a way as to have the companionship of the Holy Ghost as is promised to all the faithful." (*The Instructor*, November 1961, p. 373.)

### The principle of revelation

The great volume of American his-

tory known as the Book of Mormon, we are told by the Lord, was translated by the Prophet "through the mercy of God, by the power of God" (D&C 1:29), and "the interpretation thereof by the gift of God." (Title page of Book of Mormon.)

The Prophet Joseph Smith tells us something of the process by which knowledge by faith may come: "A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow unto the principle of revelation, until you become perfect in Christ Jesus." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 151.)

### Scientific discoveries inspired

A similar comment will illustrate the working of the Spirit of God or the light which lightens every person who comes into the world, as a man of science not of the Church would define it. Some years ago in a class of seminary teachers at Brigham Young University, Dr. Edwin D. Starbuck, a University of Iowa professor, remarked that "every great scientific discovery came as an intuition to the mind of the discoverer." When he explained what he meant by intuition, his students said they called it inspiration.

The professor said that a careful search of the records and a contact with great living scientific discoverers made by him "explained that the scientist studies his problem, saturates his mind with it, puzzles over it, dreams about it, but seems to find progress impossible, blocked, as it were, by a black impenetrable wall. Then at last and suddenly as if 'out of the nowhere' comes a flash of light, the answer to his quest. His mind is now illumined by a great discovery." The professor was positive that no great

discovery had been made by pure reasoning. Reason would lead to the borderland of the unknown, but it could not tell what was within.

### No easy road to knowledge

Certainly learning by faith is not an easy road or a lazy means to knowledge. For instance, a prophet tells us there are times when no miracles can be found among the people: "And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust." (Morm. 9:20.)

And then concerning directly the working of miracles, which of course is an evidence of the wisdom of God working through men, the prophet Nephi declared: "And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity." (3 Ne. 8:1.)

### Gifts of Spirit enjoyed by faithful

Thus, you see, such heavenly gifts of the Spirit are only to be enjoyed by those who have learned by faith and living worthily to receive the right to exercise these divine powers. To one who would be so taught, remember the Lord's command: "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

Our own Prophet who gave us the first revelations of this dispensation said, "We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessings of God upon all your

labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day." (*Teachings of the Prophet Joseph Smith*, p. 247.)

### God in the still small voice

Yes, as our great Tabernacle Choir has just sung, God isn't in the earthquake; he isn't in the whirlwind; he isn't in the fire; but he is in the still, small voice. Always we won't have him in sight, but if we are living as we ought to live, we can always be sure he is there. Some of the most severe taskmasters that the world can know are sometimes beating us into a shape so we can pass such tests as necessary to gain that divine privilege.

I bear you my testimony that the Master, as the apostle Paul spoke of him, "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

I know this through the refining processes of some severity. May I not fail whatever test the Lord may have to qualify me for the place which I am now occupying. With all my soul and conviction, and knowing the seriousness and import of that testimony, I tell you that I know that he lives. I am conscious of his presence much of the time when I have needed him most; I have known it out of the whisperings of the night, the impressions of the daytime when there were things for which I was responsible and on which I could receive guidance. So I testify to you and tell you that he is closer to the leaders of this Church than you have any idea. Listen to the leaders of this Church and follow their footsteps in righteousness, if you would learn not only by study but also

by faith, which testimony I bear most humbly and sincerely in the name of the Lord Jesus Christ. Amen.

**President N. Eldon Tanner**

He to whom we have just listened

is Elder Harold B. Lee of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will be our next speaker. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

### **Elder ElRay L. Christiansen**

Assistant to the Council of the Twelve

Seventy-five years ago yesterday, the magnificent Salt Lake Temple, which stands on this block, was dedicated to the Lord. An indispensable part of the Lord's work and purposes is carried on in holy temples.

#### **Why temples**

Today, it seems to me, more and more people are interested in the temples erected by the Latter-day Saints. Invariably, interested persons ask this question: "Why do you people build these temples?" The answer is, "The Lord commanded that they be built."

There is ample evidence that whenever the higher priesthood has been upon the earth, and when his people have proven their allegiance to his laws and commandments, the Lord has required them to build temples. These temples are dedicated to him and are sacred precincts wherein the Lord may reveal important knowledge essential to the full salvation of his children.

In the words of the Lord, temples are built so "that I may reveal mine ordinances therein unto my people." (D&C 124:40.)

Even while the children of Israel traveled through the wilderness, they were commanded to build a portable tabernacle (which served temporarily as a temple). In it sacred ordinances were administered for the benefit and blessing of the people.

#### **Ancient temples**

While it is true that ancient Israel did not have the fullness of ordinances as we have today, their similarity, nevertheless, is striking. The mag-

nificent structure built by King Solomon about 1000 B.C., and later the temple known as Jerubabal, and the temple built during the reign of King Herod the Great were erected by great numbers of dedicated people. It is said that after the heavy labor and enormous personal sacrifices involved, the people wept and rejoiced at the completion of these structures.

Throughout their history, the Nephites were a temple-building people. The record states:

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land. . . ." (2 Ne. 5:16.)

#### **The Kirtland Temple**

Following the pattern of biblical times, the Lord has commanded the Saints of the latter days to erect temples to his name. (See D&C 57:3.) The first to be completed in this dispensation was dedicated in 1836 at Kirtland, Ohio. (See D&C 95 and 97.)

Even though money was scarce, members were few, and persecution was unrelenting, in building the Kirtland Temple the people had the courage to match their faith! Seldom has a people shown greater unity and made greater sacrifices for a common cause than was shown in completing that temple.

Edward Tullidge wrote in 1877:

"With very little capital except brains, bone, and sinew combined with unwavering trust in God, men and women and even children worked with



their might . . . all living as abstemiously as possible so every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built under the direction of the Most High and accepted by Him." (*Women of Mormonism* [1877 Edition], p. 82.)

Evidently the Kirtland Temple was not designed structurally for such ordinances as baptisms or endowments for the dead, but rather as an appropriate place in which certain of those chosen for the work in the ministry were endowed with essential blessings, keys, and power from on high. In it the Savior appeared in person to the Prophet Joseph Smith and Oliver Cowdery, and he accepted it as his house. This glorious vision was followed by personal visitations of Moses, Elias, and Elijah, who appeared in succession, and each one of them committed the keys of this dispensation, which he rightfully held, into the hands of the Prophet Joseph Smith, saying: "Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Can we realize fully the significance of these personal visitations and of having the keys of this dispensation committed into the hands of those chosen men? But think of it: These same keys, all of them, are vested in the prophet of this day—our beloved President David O. McKay!

### The Nauvoo Temple

Less than two years after the temple was completed, the Saints were forced to leave Kirtland, and only three years later the Lord called upon his people to build in Nauvoo a temple for "The Most High to dwell therein," for he said:

" . . . there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

"For a baptismal font there is not

upon the earth, that they, my saints, may be baptized for those who are dead—

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty wherein ye are not able to build a house unto me.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my church things which have been kept hid from them before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:27-30, 40-41.)

### Temple work increasing

Since the restoration of the gospel, the Church has erected 15 temples, 13 of which are now in operation days and evenings, with the volume of work done in them constantly increasing. In fact, in endowments and sealings alone, there were in 1967 nearly one-half million more ordinances administered than in the previous year.

As you know, the sites for two new temples have been selected and the plans are nearing completion. Incidentally, I have learned that without any personal contacts being made, the members of one ward in one of these new temple areas provided in one week more than 130 percent of their share of the suggested financial contribution.

### Priesthood ordinances administered

The Latter-day Saints do not build temples merely to be admired for their architectural and structural beauty; neither are they built as places for ordinary worship. Temples are erected and specially dedicated for the express purpose of administering the ordinances of the holy priesthood—all for the edification and endowment of the faithful sons and daughters of God.

Many people, even some in the Church, do not realize that these temple ordinances have come to us by revelation from the Lord, who said:

"And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:42.)

These ordinances of the priesthood are administered, and their purpose taught, in what might be termed "closed revelation," that is, they are not revealed to the unprepared world in the ordinary way. Those who enter the temple "hungering and thirsting," as it were, have revealed to them knowledge and understanding of their relationship to God, and they learn what they need to do to gain the greatest gift of God—eternal life and exaltation with their loved ones. Thus, one might in reverence refer to the temple as the "university of the Lord." And because God is just, the temple ordinances are administered not only for the living but also by proxy for their deceased relatives.

### Promise of eternal growth

All who live or who have lived in mortality will, through the power of the Redeemer, be resurrected in due

time. All will live forever! All will receive some degree of salvation, if the right to it has not been forfeited. But those who receive the ordinances of the endowment and are properly sealed or married and who keep the covenants they made with the Lord are promised by him that "these are they who shall have part in the first resurrection.

"These are they who shall come forth in the resurrection of the just.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all. . . ." (D&C 76:64-65, 70.)

Thus, the temple ordinances give the promise of eternal intellectual growth and development, of endless blessings, and of continued association with those we love.

I testify that the ordinances administered in the temple are divinely given, in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy will now address us.

### Elder A. Theodore Tuttle

#### Of the First Council of the Seventy

My dear brethren and sisters:

An English teacher at Ricks College returned a composition to a young man with this comment, "This is poetic and lovely—largely because of evident sincerity. Please give it to your dad." While it has more value for young people, its message is helpful to parents as well. May I share his thoughtful reflections with you?

#### Love Lost

"Thinking back on things I thought  
I used to hate,  
I at last realize they were the things  
I loved:  
The days I earned my pay at a hundred  
twenty in the shade,  
And smelled the diesel of a tractor  
through rising waves of heat;

"Saving newborn calves  
Wet and freezing from the January  
wind of an open country,  
Then watching them frisk when finally  
they struggled through for good.

"I wish I could go back to change  
those things  
Which robbed me of a parent's pride,  
To love those things I once de-  
spised. . . .  
I'd love school and church and idle  
moments.  
. . . But most of all I'd love my dad."

#### Joy in home experiences

I wanted to share this especially  
with the youth of the Church—you  
who are struggling to find yourselves;  
you who want to love your dad and  
give expression to this yearning but

who do not quite know how; you who are a bit rebellious when counseled or restrained.

Can you learn a lesson from one of your peers in the thoughts just quoted? Are you missing the opportunity of bringing joy to your parents? Are you robbing yourselves "of a parent's pride"?

Can you who are still at home doing the chores and meeting responsibility and keeping the faith—can you find joy in these experiences and see a little more clearly how fortunate you really are?

The Lord has semaphored from Sinai a great commandment: "Honour thy father and thy mother," and then the Lord included a unique promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

### Questions for young men

Young man, what are your answers to these questions:

1. Is there honor in your home for those who bore you and reared you?

2. Do you show respect and courtesy to your mother by never speaking a disrespectful word?

3. Do you see anything wrong with being obedient to your parents, who are more wise and experienced than you?

4. Are you maintaining the standards of virtue, honesty, and service that you have been taught?

5. Do you willingly accept the necessity of chores you have to do, and realize that by the very nature of chores strength of character and self-discipline develop in you?

6. Do you ever take the initiative to do the obviously necessary jobs around the home?

7. Are you learning to study for yourself (not for the teacher or your folks) and to strive for excellence in your learning?

### Questions for young ladies

Young lady, how do you measure up to these questions:

1. Do you carry your share of the household duties?

2. Do you have really good visits with your mother about life and love and things?

3. Do you do something special for your father just to show your love?

4. Do you honor your parents by your modesty of dress and the purity of your life?

5. Are you learning how to manage and care for a home?

6. Are you developing your talents by practice and by sharing?

7. Are you living the laws that will lengthen your days on the land the Lord gave you?

### Questions for parents

We have been talking about children honoring their parents. I wonder if there is another dimension to this—parents honoring their children. Can you as parents respond to these questions:

1. Can you rise to meet the challenge of teaching and guiding your own?

2. Are you examples of the believers, practicing the virtues of ideal Latter-day Saint parents?

3. Are you overly permissive, and do you allow your children too much freedom for their years?

4. Do you indulge them excessively as to their physical wants and then expect them to be completely circum-spect morally? Is there not a great lesson in the wise counsel General Robert E. Lee is said to have given to a mother regarding her son, "Teach him to deny himself?"

5. Do you ask instead of tell your children to do something?

6. When discipline and correction are necessary, do you reaffirm your love by "showing forth afterwards an increase of love toward him whom thou hast reproved. . . ." (D&C 121:43.)

7. Do you teach your children "to pray and walk uprightly before the Lord," and also to observe "the sabbath day to keep it holy"?

8. Do you read the scriptures in your home and reaffirm the authority of the scriptures in the lives of your children?

9. Do you teach that the foundation

Sunday, April 7

Third Day

of a happy home is laid during premarital days in the virtue and purity of youthful lives?

10. Parents, do you know where your children are each night at ten?

11. Do you teach by example and precept that marriage is a sacred and eternal covenant that should be performed in the temple of the Lord?

12. Do you frequently tell your children, individually, that you love them?

### Your parents love you

Young people, do you know that your parents love you very much? Many of you remember a story told in the first *Family Home Evening Manual*. It concerned a little girl named Kathy, who asked: "Mother, why am I so stupid? I got lower marks than any of my friends, and I missed more spelling words than anyone else. I am the dumbest girl in the third grade."

When her mother heard this, she put her arm around Kathy, led her to the couch, drew her down beside her, and said, "Kathy, we will help you more at home with your lessons so that you can do better in school. But there are things you can do very well. The fact that you cannot spell means only that you take after your father, but you are not stupid. Remember when you came home and helped me with the children, how they enjoyed having you tend them!"

Kathy said, "Yes, that is because they are my brothers and sisters."

"Yes, but you do it for other children too." And her mother went on to tell Kathy how well she succeeded and helped in the home. Then her mother said, "Kathy, you are very special to us."

"Why am I special, Mother?"

"You are special because you are ours."

### Why God loves us

As I was relating this story to a group of missionaries, I received an additional insight—I finally understood why God loves us. He loves us because we are *his*.

He desires that we show the same honor to him that we show to our earthly parents—respect and obedience.

Some years ago I heard an eminent child psychologist speak to a group of parents. She discussed how to establish the proper relationship between parent and child and gave many helpful and practical suggestions. At the close of the lecture she invited questions from the floor. A young mother, evidently bewildered by all she was supposed to do and remember, said, "I have not done many of the things you have suggested, and I am afraid I cannot remember or do all the things that you have said." This master teacher's reply was most comforting. She said, "Do not worry, my dear; if you really love your children, you cannot do anything that will seriously impair their growth and development."

### Family to be perfected

It is one of the salient teachings of this Church that the family is to be perpetuated and perfected in the eternities to come, and that we will enjoy our family relationships there as we do here, if we follow the Lord's plan.

Youth, remember the counsel of the Lord. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Perhaps we as parents must come to understand and appreciate that the mantle of leadership is not the cloak of comfort but the robe of responsibility. Perhaps we too will come to look back on our entire life as this boy looked on his youthful experiences, and come to know that his composition has meaning for us. I conclude with his words:

"I wish I could go back to change those things

Which robbed me of a parent's pride,  
To love those things I once despised. . . .

I'd love school and church and idle moments.

. . . But most of all I'd love my dad."

I bear you my witness that we have a Father in heaven, that he is our Father, that we are his children, and that he loves us very much. I bear you my witness that his Only Begotten Son was sent to this earth to teach us the plan of salvation; that he was to live, to die, to resurrect; that through our repentance and acceptance of the plan of salvation, as taught by this Church, we could come back into the presence of our Father in heaven, in the name of Jesus Christ. Amen.

### President N. Eldon Tanner

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to us.

The congregation and choir will now join in singing, "Now Let Us Rejoice in the Day of Salvation," conducted by Jay E. Welch.

After the singing, Elder John Longden, Assistant to the Twelve, will address us.

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The choir and congregation joined in singing the hymn, "Now Let Us Rejoice."

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### President N. Eldon Tanner

Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

## Elder John Longden

Assistant to the Council of the Twelve

In President David O. McKay's keynote address at the commencement of this conference, this statement was made: "One supreme wish in my heart is that the spirit of this conference could be felt in every home in this world." I pray for that same influence to permeate the homes of the world.

During this conference, we have again raised our hands to sustain our Prophet, the First Presidency, and other General Authorities of the Church. We have welcomed into this group some new young men, and others have been reassigned, but all for one purpose and with one overriding call—to be personal representatives of Jesus Christ on the earth today.

It's a fair guess to say that throughout the Church today there will be several thousand people, young and old, called to positions of leadership and service in their respective branches, wards, stakes, and missions.

May I suggest that there is a solemn duty upon both groups to bring beautiful, spiritual peace to the earth.

### Prepare ye

The Lord, speaking to the Prophet Joseph Smith, said: "Prepare ye,

prepare ye for that which is to come, for the Lord is nigh." (D&C 1:12.)

The scriptures are replete with admonitions to "prepare ourselves and our fellowmen for the good life here and hereafter."

"Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight." (D&C 65:1.)

The preamble to the 65th section of the Doctrine and Covenants states:

"Revelation given through Joseph Smith the Prophet, . . . 1831. The Prophet designates this revelation as a prayer.—Commitment of the keys of the kingdom of God unto man—The kingdom of God and the kingdom of Heaven named separately—Supplication that the kingdom of God, already on earth, may go forth that the kingdom of Heaven may come."

This is scripture and is for all inhabitants of the world.

### Keys of the kingdom

The Lord further states in this same section of the Doctrine and Covenants: "The keys of the kingdom of God

are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

"Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2-6.)

### Most powerful weapon

Former President Eisenhower one evening had a few close friends at the White House in Washington, D. C. They were discussing world problems. For a long while, the President listened; then he said:

"My friends, the biggest, most powerful weapon in the world is not the atomic bomb, or even the fighting ability of men. It is their moral and spiritual strength. Nothing can ever conquer that strength. Remember this, gentlemen, because that is the weapon our enemies really fear."

Our message to the world is that moral and spiritual courage are needed to prepare the way.

### Meaning of preparedness

Preparedness has many connotations, and perhaps each of us thinks of it differently, at the same time agreeing on its basic principle.

Preparedness means to get ready for

a given event; if we are entertaining friends in our homes, we make ready the home and the refreshments, and so forth.

Unexpectedly I visited a home some-time ago. In this home was a young lady afflicted with a dreadful disease. The mother answered the door and said, "Oh, Brother Longden, come in. I wondered why I was cleaning the house so well this morning. I didn't know a servant of God would be calling."

In this home they are already prepared and doing their bit to help others prepare the way. The gospel of Jesus Christ is their way of life, and it is that simple.

If we are holding a meeting, we prepare for that. Planning for a trip or a vacation, we prepare well in advance.

A few months ago I visited a mortuary in respect to a choice lady whom I had known for many years. In visiting with some of her children, one of the daughters said, "Mother was prepared to die, but Mother was prepared to live all her life." Knowing this lady, I concurred in this sincere tribute. Because of this one woman, many lives were better prepared to live.

### Constant preparation needed

The Lord, speaking to the Prophet Joseph Smith in 1832, said:

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trumpet of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the bridegroom cometh; go ye out to meet him." (D&C 88:91-92.)

We can be prepared to meet him, either if we should be called to leave here, or if we should still be here at his second coming.

Three or four years ago, two young high school students were driving on Wasatch Boulevard in Salt Lake City. It was reported a man under the influ-

ence of liquor, driving the car coming in the opposite direction, came over the center line and rammed into their small car. They were killed instantly.

Each of them was a fine young man, not only holding the office of priest in the Aaronic Priesthood but honoring that priesthood by the way he lived. I attended the funeral service of one of them. Never have I attended one like it. The chapel and cultural hall were filled to overflowing, mostly by young people.

The remarks of a young student speaker impressed upon me the need for constant preparation, the need to be constantly prepared.

He said, addressing his remarks to the bereaved parents, "I have never seen your son say or do anything you would be ashamed of."

### Prepared to live eternally

Thirty-nine years ago, we buried our firstborn. Elder Adam S. Bennion spoke these words at our daughter's service:

"There are out beyond today for this young couple two gates. They will choose to open one of them. The first one swings to the touch of grief. It will open quickly and easily. It leads out into doubt and despair, even to bitterness. The other gate opens more slowly, isn't so promising to look at. It yields to the push of patience. I'm not sure that it doesn't swing better to a pull, but if it may be pulled through patience, it opens to hope and faith and confidence in God, consolation and mutual benediction. I know these two young people well enough to know which gate they will enter."

May I say now, after nearly forty years, this is true: pulling on that gate brings a deep sense of spiritual peace; come what may, it has helped us to ride over several stormy parts of our lives. Someone helped prepare the way for us. What have we done to help others? There may be sorrow, tragedy, commotion, frustration, tension, pressures, strife, troubles, and problems in this fast-moving world. Yet, in the gospel of Jesus Christ is the pattern which will extend comfort,

hope, and peace to the world. Living by its tenets, we are prepared to die; but more important, to live eternally.

The parables of Jesus, the scriptures, old and new, are filled with admonitions to prepare ourselves and help to prepare the way for others.

### Example of being prepared

It was my privilege this morning, just before the commencement of this conference, to shake hands with a former missionary companion. Forty-six years ago was our first meeting, as he indoctrinated me into the missionary service. Our paths have crossed many times. To me he is a living example of constantly being prepared. He now holds the high office of patriarch in the Hunter Stake.

I am reminded of a series of talks given from this podium by a prophet of the Lord several years ago; his name: Elder Albert E. Bowen. I would remind each of us of the title of these discourses, "Constancy Amid Change."

In the first prayer opening this conference, this statement was uttered: "May we get a stimulation to great action."

And now in conclusion, may I give you a thought from President David O. McKay: "Most earnestly do I hope that we shall never lose the great conviction that the world is our field of activity. Can you think of anything more potent in moving a people to action?"

"But what a responsibility this entails of leading good men and good women all over the world to know God, and to know what their mission is on earth!" (Instructions to Regional Representatives of the Twelve, September 27-28, 1967.)

I pray that we will constantly be prepared and know our mission on earth, and pray for his blessings upon us in the name of the Lord Jesus Christ. Amen.

### President N. Eldon Tanner

We have just listened to Elder John Longden, Assistant to the Twelve.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy.

## Elder Paul H. Dunn

## Of the First Council of the Seventy

I am grateful once again, my brethren and sisters, to be in this great historic Tabernacle and to enjoy the spirit of the conference. I greet all who are listening, both seen and unseen.

I have reflected with great interest and personal satisfaction upon the messages of this conference, particularly the keynote address by the President, as he brought to our attention very forcefully the conditions of the world and of this nation.

## School thy feelings

One of the things that impressed me deeply was the comment that President McKay made concerning the need for self-conquest. He indicated that in the life of our Savior self-control was divine. I have reflected upon that. My mind was brought quickly to the hymn that we often sing, penned by Charles W. Penrose, which suggests that we school our feelings. Let me just refer to the first verse as perhaps a text that I would like to develop:

"School thy feelings, O my brother;  
Train thy warm impulsive soul;  
Do not its emotions smother,  
But let wisdom's voice control.  
School thy feelings; there is power  
In the cool, collected mind;  
Passion shatters reason's tower,  
Makes the clearest vision blind."

(Hymns, 340.)

I thought about that as we listened to the comments of others concerning the condition of our nation, the riots, pestilence in the land, some of the concerns that we all have today. It is interesting to note that these conditions start in such small ways, with the individual, in the home. Our nation and our communities are no stronger than the individual or the home and its basic make-up.

## Personal experience

I hope my wonderful partner will forgive me if I share a little experi-

ence that occurred during our adjustment period shortly after we were married. I recall that one day as I was at my work I felt ill, a little blue, and sensing the need for added physical comfort and attention, I left my office a little early to go home. The heavy traffic of the Los Angeles freeway did nothing but add to my anxieties. When I arrived home, I found that my wife was not there. Here I was, expecting tender love, care, and understanding, and of all days she could have picked, this was the one she decided not to be at home. I couldn't imagine why she couldn't read my mind.

When I arrived home, I settled myself on the couch, actually growing a little more angry with each moment that she was absent. And then finally, after about an hour of anxious waiting, she appeared on the scene. Can you imagine what she had been doing? Shopping! I looked at her somewhat wonderingly and asked where she had been. "Couldn't you be more thoughtful of your husband?" I said.

She responded, "I couldn't know that you were coming home early."

I was still a bit upset.

She wanted to show me the treasures she had just purchased, and I wasn't particularly interested. One by one she unwrapped the various purchases, and finally getting to the last she had saved for the big surprise, she said, "Just wait until you see the material that I finally found to cover the couch." And she showed it to me. She said, "What do you think?"

I said, "It is terrible."

She was hurt, and with her emotions showing she left the room. I was still upset, so I let her go. An hour passed. And you know women sometimes have an interesting way of striking back. It was one of my first lessons on this subject. Without saying a word, she just did not fix my supper.

Well, one act begets another, and I thought, "Two can play this game."



So in my moment of real concern, I started to play the mature adult game that sometimes goes on in the homes of people—it is known as the silent treatment. I didn't talk to her for the rest of the evening, and she responded by not answering.

I am sorry to confess to you that we retired to our beds that night without saying a word, and I was still unfed. That night as I tried to find comfort and solace in the night, I failed to go to sleep. It was a month later before I discovered that the two of us were having a like experience. All night I lay clinging to my side of the mattress, being fearful that I might roll over and touch her.

The next day added more to our anxieties, and it was not until the following night that I gained control of my compassion and feeling and took her by the hand into the living room, where we knelt down together and sought our Heavenly Father. The impression of the great discovery was that I was able in part to school my feelings. I had remembered an oath and a covenant that I had taken in the temple before my Heavenly Father as a husband and as a father-to-be.

These are great challenges in our lives, brethren and sisters, and I see in this a direct relationship to a condition of our nation and of the world, that to understand why is to discover the great eternal truths.

### Things that cause anger

Not long ago, in fact it was just on last New Year's eve, a very interesting experience unfolded before me that brought to my mind again this great verse and the comment of our President. One of my very close associates made a promise concerning his new year's resolution that I thought was very interesting. He swore on that occasion that he would not commit another sin as long as he lived. He said he had made a lot of mistakes in the past, but from that time on he was going to exercise perfect self-control. And then when another acquaintance who was standing nearby commenced to make fun of him and his resolution,

the first man became so angry that he wanted to fight.

Someone has said that "the measure of a man is the things that make him angry." And I believe that we have plenty of confirmation of this statement in the life and teachings of Jesus, as well as in the experiences of other noble souls who have lived since his time.

### Jesus' anger against evil practices

We note that, although Jesus warned his disciples against the evil results of uncontrolled temper, he became angry himself, and on at least one occasion he prepared to use force, if necessary, in driving evil practices from the halls of the temple. (See John 2:15.) But think, if you will, of the size of the things that aroused his anger. Men called him the prince of devils, and he paid little attention to their criticism. They had said that he was ignorant, but this had not caused him to lose his temper. They had spit in his face, mocked him, hit him, and later even hanged him to the cross, but he did not lose control of his feelings.

It was quite different, however, when they criticized him for doing good on the Sabbath. Realizing that the Sabbath was made for man, and not man for the Sabbath, he started to heal a poor fellow on the sacred day. And when he found the crowd in a critical mood, he "looked round about on them with anger. . . ." (Mark 3:5.)

So long as men held him up personally to ridicule, he paid little attention. But in the presence of injustice, when men would be unfair and unkind toward each other, he threw the influence of his great, tempered personality against their evil practices. No one could hurt him by attempting to punish him as an individual, but they touched his heart when they were cruel to each other.

Let us not confuse the well-controlled use of unselfish enthusiasm with the harsh roaring of a weak, tempestuous spirit. In the teachings of Jesus there is a definite place for the former; there is neither time nor

place for the latter. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment. . . ." (Matt. 5:21-22.)

### **Self-control requires determined effort**

Coming back to my friend who became angry, after making the new year's resolution that he was going to exercise perfect self-control, I guess the poor fellow did not realize that such a goal required determination and a plan of accomplishment. Sometimes one has to work all kinds of tricks on himself to hold his emotions in check. He had set for himself a desirable goal that would be meaningful in the lives of all of us.

An energetic person works hard and studies several hours a day sometimes to develop other types of abilities. Is it not worth some practice to gain control over one's emotions? I believe that it is, but from my own experience I am quite sure that it is no easy job. It is a happy and successful person who can gain control of his emotions and use them to improve his relationships with others and bring into his own life greater peace, joy, and serenity that are so desperately needed in our world today. Suppose we look for a moment at some of the plans that others have found helpful in controlling temper as well as developing other desirable habits and characteristics.

### **Lindbergh's plan for character growth**

When Colonel Charles Lindbergh was asked what method he used, he said that he came to the conclusion that if he knew the difference between the right way to do a thing and the wrong way to do it, it was up to him to train himself to do the right thing at all times. So he drew up a list of characteristics that he wished to develop and wrote them, one under the other, on the left side of a sheet of

paper. Then each evening he would read off this entire list of characteristics. After those that he felt he had developed to some extent during the day, he would place a red check, and after those character factors that he felt he had violated, he would draw a black check. Those that he had not been called upon to demonstrate that day would receive no mark.

After checking himself in this way over a definite period of time, he would compare the number of red and black checks to see whether or not he was getting any better. He said that he was generally glad to note improvement as he grew older. He had altogether developed 58 character factors, among which were altruism, calmness in temper, clean speech, justice, modesty, no sarcasm, and punctuality.

Others have noticed considerable development in character by picking one person who has achieved an extraordinary degree of moral strength and then by judging all his own actions by the life of this ideal. Have I been as good and kind in all of my own dealings this day as he would have been? If not, then I need to be more careful tomorrow. Do I have as perfect control of my temper, am I as sympathetic, do I go out of my way as much as he does to help someone in trouble? Only when we can say yes to such questions dealing with the whole field of moral endeavor may we be satisfied with our accomplishment of self-control. And if we pick some personality that is sufficiently perfect, we shall no doubt be struggling upward to the end of our lives.

### **Christ as an ideal**

Sheldon's book *In His Steps* laid emphasis on the value of picking Jesus Christ as an ideal for every activity of the day, to do as he would do if he were here today. Reaching back over a period of nearly two thousand years, to a time when conditions were quite different from those of the present day, one senses the difficulty of knowing in every case what Jesus would do. Yet in the face of this ob-

stacle, I have a feeling that our very attempt to catch his spirit and follow his example, the example of the greatest personality of all time, will prove a constant stimulus to higher living in the present day.

It was Jean Paul Richter who said: "He is the mightiest among the holy and the holiest among the mighty. He has, with his pierced hands, lifted empires off their hinges, turned the stream of centuries out of its channels, and still rules the ages."

In the words of a great modern religious leader, David O. McKay, "Christ's life was a life of unselfish service—always helping those who were living incompletely to live completely—his mission was to give them life. In his life and death, Christ not only fulfilled the law of sacrifice but he fulfilled every conceivable condition necessary for man to know in order to rise or progress from earthly life to eternal life."

I am convinced, my friends, my brethren and sisters, that regardless of the technique that we may employ, there are as many techniques as there are individuals hearing my voice; that if we will apply a method, using Jesus Christ as our ideal, we will come to know that he is the Christ; and that there is waiting for us, not only in this life but in the life to come, peace, joy, and eternal happiness.

May I too leave my witness in this conference that I know that Jesus is the Christ, that God lives, that he is real, that we have a living prophet to direct us. I give you my solemn witness and testimony in the name of Jesus Christ. Amen.

#### President N. Eldon Tanner

Elder Paul H. Dunn of the First Council of Seventy has just spoken to us.

We have a wire from the South African Mission: "Thrilled by clear and inspirational messages of the first session of conference. Anticipating others."

President McKay has asked me to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir, for their excellent singing on Saturday morning and Sunday morning, and again this afternoon; and the men of the Tabernacle Choir, who furnished the music for the Saturday evening priesthood meeting.

The Combined Brigham Young University Choruses, who furnished the music for the sessions on Friday; and the Logan LDS Institute Choir, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists.

President McKay also has asked me to express his appreciation to all who have in any way contributed to the success and inspiration of this great conference:

He is especially grateful to his beloved associates, the General Authorities, who have thrilled us with their inspiring and uplifting addresses.

We appreciate the cooperation of the local and national press representatives, and the representatives of radio and television in reporting the sessions of this conference.

We deeply appreciate the efficient, helpful service of the city officials, the city traffic officers handling carefully and ably the increased traffic; the Fire Department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for the courteous service they have rendered in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala, and Canada; and, by short-wave, to listeners in many countries of the world.

We thank the translators for their untiring efforts in translating the messages of conference for the peoples of the world.

We again express our gratitude and thanks for the lovely flowers on the

rostrum. The Tacoma Stake made arrangements with the Puyallup Valley Daffodil Festival for these 3,000 King Alfred Daffodils, and the calla lilies were sent to us by the Oakland-Berkeley Stake High Priests quorum.

Tonight, the Deseret Sunday School Union conference will convene in this building at 7 o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited. This meeting will be televised for the first time over Station KBYU (Channel 11).

It is understood that ward sacrament meetings will be held, where practicable, this evening in the various wards.

We do remind you again about driving in the city and on the high-

ways. Please obey the traffic rules. Good manners, patience, and alertness are necessary if we are to reduce the number of automobile accidents.

President David O. McKay has asked his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union, to read his closing message, after which the Tabernacle Choir will favor us with "Of the Father's Love Begotten," and then "Sing We Now at Parting," conducted by Richard P. Condie.

The benediction will be offered by Elder Delmont H. White, formerly president of the Central Atlantic States Mission, after which this conference will stand adjourned for six months.

### President David O. McKay

(Read by his son, David Lawrence McKay)

With all my heart I rejoice with you, my brethren and sisters, for the blessings of the Lord during the inspirational sessions of the past few days. His Spirit has been with us in rich abundance!

During these closing moments of this great conference, I pray that the Lord will guide and direct me in giving you the thoughts that are in my heart.

#### Instructions of conference

I am grateful and thankful for the admonitions and specific instructions that have been given by the General Authorities of the Church. As you can testify, they have been guided and inspired by the Holy Spirit in their messages.

With all my soul, I plead with members of the Church, and with people everywhere, to think more about the gospel; more about the developing of the spirit within; to devote more time to the real things in life, and less time to those things which will perish.

I am in hearty accord with the admonitions given during this conference to resist the various temptations in our midst. If members of the Church

would adopt these suggestions, that alone would be sufficient to make this people a "light" upon a hill, a light that could not be hidden. We refer to such teachings sometimes as "little things," but indeed they are the greatest things in this life. If we were to pay more attention to such advice, and devote more study to the modern revelations as contained in the Doctrine and Covenants, we would grow in appreciation of the magnitude of the great work that has been established in this dispensation.

It is often said that the Church is the greatest thing in the world, and it is! The more attention we give to it—realizing how well adapted it is to our individual life, to our home life, and to our social life—the more we study it from the standpoint of scientific discoveries, from the standpoint of man's destiny, the more our hearts are made to rejoice for God's goodness to us in giving us the privilege of knowing the gospel of Jesus Christ.

#### Faith in Christ

What we need today is faith in the living Christ, which is more than a mere feeling, but a power that moves us to action—a faith that will put

purpose into life and courage into the heart. We need the gospel of application—a gospel that is preached by noble acts that command the attention and respect even of enemies. A mere belief in Jesus as a great teacher, or even as the greatest man who ever lived, has proved inadequate in combating the ills of society and the world.

Manifestly, the need of the world—and particularly in the light of present conditions that surround us on every side—is more than a mere acceptance of the Man of Galilee as the greatest of all men. What is really essential is faith in him as a divine being—as our Lord and Savior! It is such faith as the apostle Peter experienced when he declared: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

### Acquire truth and virtue

Members of the Church are admonished to acquire truth by study, by faith and prayer, and to seek after everything that is "virtuous, lovely, or of good report or praiseworthy." (Article of Faith 13.)

Schools and churches should radiate the fact that there are in life certain fundamentals that never change, which are essential to the happiness of every human soul. Parents and officers in the Church must teach more earnestly and diligently the principles of life and salvation to the youth of Zion and to the world in order to help youth keep in proper balance through the formative period of their lives.

### Government by priesthood

I remind you men who bear the Holy Priesthood to study again that divine revelation, so simply but powerfully expressed, with regard to government by the priesthood:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness,

when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:41-43.)

This is a wonderful admonition and lesson in regard to government, not only in quorums of the priesthood, but also in our home life, and indeed in all phases of association in society.

### Gospel our anchor

Brethren and sisters, the gospel is our anchor. We know what it stands for. If we live it and feel it, if we speak well of it, of the priesthood, of our families, of our neighbors, we shall feel happier, and in reality we shall be preaching the gospel of Jesus Christ. The responsibility has been given to us to convey the gospel to our fellowmen. Some of us wait until some special opportunity is given to us to proclaim the gospel of Jesus Christ, and yet the duty devolves upon each of us to proclaim that good news every day of our lives. We proclaim it in our acts—in the home, in business, in social circles, in politics; indeed, everywhere that we mingle with men we have the responsibility resting upon us to give the good news to the people of the world.

Let us guard our thoughts and our tongues. One of the best ways of building up our home, be it a domicile, a city, a state, or a nation, is always to speak well of that home, city, state, or nation. Let the tongue be under control at all times.

God bless the members of this Church for their devotion and loyalty, and for their sustaining prayers in behalf of all the General Authorities and officers. You may know, and I wish to assure you, that these prayers are effective.

### Divine protection real

I testify to you, and to all the world, that the inspiration and protecting care of a kind Father in heaven are real! He is close to the Church, and I know with my whole soul that he is not just an absent, far-away source, as some may think. He is a kind

Father, solicitous of the welfare of his children, and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer at a time when it is best for the one concerned.

### Gratitude for missionaries

God bless our missionaries who are in the 78 worldwide missions of the Church. They are splendid young men and women, with strong testimonies of the gospel, who are rich in faith and who are excellent representatives of the Lord and his Church. We are proud of them. We are grateful to our mission presidents and to these missionaries for their willing and able service. We are grateful also for the fathers and mothers and others who support these missionaries.

### Loyalty of servicemen

Words cannot express the heartache and the sorrow that we feel for the sufferings that have come to some homes because of the casualties of war. Our prayers are ever with our young men who are offering their all for human freedom and other inherent rights of man. My heart is filled with thankfulness and gratitude as I listen to reports that have been brought directly to me of their faith in God, of their loyalty, and of the long distances they travel to attend Church meetings. Think what an assurance in Christ, their Redeemer, means to them while they are enduring the temptations, hardships, and horrors of war! It gives them comfort in the hour of homesickness or discouragement; it makes more effective their determination to keep morally clean and fit for service; it gives them courage in the performance of duty; it awakens hope when they are ill or wounded; and if and when they might face the inevitable, it fills their souls with the peaceful confidence that as Christ lived after death so shall they! May God bless and protect these men in the armed forces.

### Blessing for officers and members

God bless you Regional Representatives, stake presidents, bishops, and all officers in the Church who are serving and giving of your time and means for the upbuilding of God's kingdom.

May you fathers and mothers be blessed in your homes; may you seek for wisdom and understanding to give to your children health and character, spotless and unstained. The greatest duty that fathers and mothers have to perform is the religious training and development of their child's character.

May God be with each of you and all people everywhere. May we turn to him and seek for the better and more spiritual values of life. He is our Father; he knows our desires and our hopes; and he will help us if we will but seek him and learn of his ways.

My prayerful blessings go with you as you return to your homes. God help us all to discharge our responsibilities by making an environment in home, in school, in Church, and in our communities that will be uplifting, wholesome, and faith-inspiring, I pray in the name of Jesus Christ. Amen.

---

The Salt Lake Tabernacle Choir sang the anthem, "Of the Father's Love Begotten," and then sang the hymn, "Sing We Now at Parting."

Elder Delmont H. White pronounced the benediction.

Conference adjourned for six months.

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The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The men of the Tabernacle Choir furnished the choral music for the General Priesthood meeting on Saturday evening, with Richard P. Condie conducting.

The choral music for the Friday morning and afternoon sessions was furnished by the Brigham Young

University Combined Choruses, with Ralph Woodward conducting.

The Logan LDS Institute Choir furnished the music for the Saturday afternoon meeting, under the direction of James L. Bradley.

Richard P. Condie directed the singing of the Salt Lake Tabernacle

Choir on the *Tabernacle Choir and Organ broadcast* Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

JOSEPH ANDERSON  
Clerk of the Conference

## SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 7, 1968, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas.

(Organ begins playing "As the Dew" on signal at 9:34:00 continuing until 9:34:50)

(At 9:35:10 on signal Organ and Choir break into "Gently Raise" singing words to end of second line, and humming to end of verse for announcer's background)

*Announcer:* Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

(Pause)

*Announcer:* The Tabernacle Choir turns to a traditional song of a triumphant scene—suggested by a New Testament text: "Green wave the palms along the path today; Blossoms of gold and purple greet the King. Jesus, our Lord, in triumph leads the way; O, dry your tears and joyful homage bring!"

(Choir: "The Palms"—Faure, arr. Ringwald)

(Organ background)

*Announcer:* Alexander Schreiner moves to the music of Edvard Grieg, with a thoughtful mood of the quiet hours of evening: "Nocturne."

(Organ: "Nocturne"—Grieg)

(Organ background)

*Announcer:* The Tabernacle Choir sings a traditional song from the 12th century: "Beautiful Savior, Lord of the nations, Son of God and Son of Man; Glory and honor, praise, adoration;

now and forever more be thine."

(Choir: "Beautiful Savior"—arr. Christiansen)

(Organ background)

## THE SPOKEN WORD

*Announcer:* There were scenes of light and triumph, overcoming scenes of darkness, death, and despair. We often see people bereaved and wonder how they face the irrevocable fact. But they face it because life goes on, and because the fact is there to face. They face it with an awareness that all of us shall face this ultimate eventuality. We all one day leave life and loved ones, or our loved ones leave us, and we go on, calmly as we can, as we must, because we must. "In every . . . age the thoughts of men have traveled . . . beyond the narrow bounds of mortal life," wrote a distinguished writer, "and, while the mystery of death has been deeply and often tragically felt, it has never been accepted as a finality in human experience. . . . The tide of vitality in the heart and soul of man . . . sweeps past the mystery of death . . . into the undiscovered world beyond."<sup>1</sup> "How [then] shall we think of the dead? . . . I can tell you how I think of . . . [them]. I think that there are no dead; I think that there is no death; . . . that life goes on unbroken by what we call death. . . . I think of death as a glad awakening from this . . . life; . . . as a graduation from this primary department into some higher rank . . . of learning. I think of the dead as possessing a more splendid equipment for a larger life . . . than was possible to them on earth—a life in which I shall in due time join them if I am counted worthy of their fellowship in the life eternal."<sup>2</sup> It is this that sustains us as our loved ones leave—not the immortality of memory only, but the immortality of a literal personal continuance. And so we come again to a reaffirmation of faith—faith in the eternal continuance of truth, of intelligence, of personality, of progress



—faith in the eternal plan and purpose of our Father, who made us in His own image, and whose intent it is that we should have everlasting life with our loved ones, with family and friends. As Henry de LaFayette Webster said, "There is a future, O thank God!"<sup>3</sup>—a future where our loved ones wait.

(Organ: *Without Announcement*—"More Holiness Give Me"—Bliss) As time permits

(Organ background)

*Announcer:* Alexander Schreiner has presented a hymn melody by Phillip P. Bliss: "More Holiness Give Me." The Tabernacle Choir brings now to this hour, Joseph Holbrook's setting for these words of Charles Wesley: "Jesus, Lover of My Soul, Let me to thy bosom fly, while the nearer waters roll, While the tempest still is high. Hide me, O my Savior, hide, till the storm of life is past; Safe into the haven guide; Oh, receive my soul at last."

(Choir: "Jesus, Lover of My Soul"—Holbrook)

(Organ background)

*Announcer:* With the music of Campbell-Tipton we hear from the Tabernacle Choir, the moving, thankful, fervent words from the 9th Psalm. "I will give thanks unto the Lord; with

my whole heart will I praise thee, O God. . . . For thou hast not forsaken them that love thee."

(Choir: "I Will Give Thanks Unto the Lord"—Campbell-Tipton)  
(As the Dew)

*Announcer:* Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two-thousand and sixteenth presentation, continuing the 39th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City.

Richard Condle conducted the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS Radio Network.

---

<sup>1</sup>Editorial, *The Outlook*, March 29, 1902

<sup>2</sup>Dr. Lyman Abbott, *How Shall We Think of the Dead?* January 4, 1902

<sup>3</sup>Henry de Lafayette Webster, *Lorena*



# Index

Anderson, Elder Joseph .....	68, 147
Clerk of the Conference	
Authorities Present .....	1, 2
Auxiliary Officers Sustained .....	72

## B

Bennett, Elder Harold H. ....	69
Bennion, Elder Lowell L. ....	94
Joseph Smith sought wisdom, 95; Continued search for truth, 95; Education encouraged, 95; Education today, 96; Training needed, 96; Education fulfills life, 96; Cages we make, 96; Things of the spirit, 97; Qualities of the mind, 97; Gospel must be understood, 98; Faith and education, 98; Committed to God and learning, 98; Light a candle, 99.	
Benson, Elder Ezra Taft .....	49
Breakdown of law and order, 49; Qualification for civil liberty, 50; Greatest threat, 50; Erosion of national morality, 50; Responsibility for chaos, 51; Gradual encroachments, 52; Appreciation for American system, 50; Right to be uncommon, 52; Heritage threatened, 53; The way of safety, 53.	
Brown, President Hugh B. ....	3, 4, 10, 12, 15, 19, 21, 24, 69, 107, 108, 113, 116, 123, 126
Brown, President Hugh B. ....	100
Cultivate appetite for learning, 100; Be prepared, 100; Dangerous detours, 101; Education our first obligation, 101; Devotion to learning, 102; Education a necessity, 102; Need for guidance, 102; Technical training, 103; Combine training with spiritual growth, 103; Brigham Young University, 103; Church colleges, 104; Institutes of Religion, 104; Other educational programs, 104; Aim of true education, 105; Provision to excel, 105; Strive to be disciples of Christ, 105; A call to be prepared, 106; Confidence to wax strong, 106.	
Brown, Bishop Victor L. ....	81
Importance of bishops, 81; The Welfare program, 81; Finances, 81; Spiritual responsibilities, 82; Wisdom of bishops, 82; Helpers to bishop, 82; Who is the bishop? 83; Family shares responsibility, 83.	

## C

Christiansen, Elder ElRay L. ....	132
Why temples, 132; Ancient temples, 132; The Kirtland Temple, 132; The Nauvoo Temple, 133; Temple work increasing, 133; Priesthood ordinances administered, 133; Promise of eternal growth, 134.	
Cullimore, Elder James A. ....	36
The Lord is risen, 36; The conquest of death, 36; Gift of eternal life, 37; Died for men's sins, 37; Story of the resurrection, 38; Actuality of the resurrection, 38; Evidence of Christ's divinity, 38; Witness of apostles, 39; Scriptures testify of immortality, 39; A fullness of joy, 40.	

## D

- Dunn, Elder Paul H.** ..... 140  
 School thy feelings, 140; Personal experience, 140; Things that cause anger, 141; Jesus' anger against evil practices, 141; Self-control requires determined effort, 142; Lindbergh's plan for character growth, 142; Christ as an ideal, 142.
- Dyer, President Alvin R.** ..... 78  
 The way to eternal life, 78; Experiences bring new birth, 78; Calls bring renewal of effort, 79; Gratitude for President McKay, 79; This is the Lord's work, 79; Assurance in time of trouble, 80; Be still and know that I am God, 80.

## E

- Evans, Elder Richard L.** ..... 85  
 Safety in counsel, 86; All need counsel, 86; Counsel in church assignments, 86; Counsel from the past, 87; The source of security, 87; Common ground for parents and children, 87; Basic rules unchanged, 87; Counsel with parents, 88; Live by God's light, 88.
- Evans, Elder Richard L.** ..... 148

## F

- Fifth Session** ..... 89
- Finance Committee Report** ..... 69
- First Day—Afternoon Meeting** ..... 25
- First Day—Morning Meeting** ..... 3
- Fourth Session** ..... 67

## G

- General Authorities and Officers Present** ..... 1, 2
- General Authorities and Officers Sustained** ..... 70
- General Priesthood Meeting** ..... 89

## H

- Hanks, Elder Marion D.** ..... 54  
 Where are you in your world, 54; Human potential elusive, 54; University survey results, 55; Believing, 55; Motivation of faith, 56; The need to believe, 56; Application of spiritual truths, 56; Importance of belonging, 57; Climate for growth, 57; Giving and serving, 58; Loving and being loved, 58; Evidences of love, 58.
- Hinckley, Elder Gordon B.** ..... 21  
 War in Vietnam, 21; Desire to teach gospel, 22; Prayer of dedication, 22; Church being established, 23; Houses of worship constructed, 23; Missionary labors of servicemen, 23; Silver thread in tapestry, 24; Letter from Vietnam, 24.
- Hunter, Elder Howard W.** ..... 63  
 Law must be sustained, 63; The kingdom of God, 63; Dual sovereignty, 64; Question of allegiance, 64; Answer to Pharisees question, 64; Jurisdiction defined, 65; Church belief on governments and laws, 65; Allegiance to sovereignty, 66.

## K

- Kimball, Elder Spencer W.** ..... 73  
 All this is mine, 73; Would you rob God? 74; The earth is the Lord's, 75; Do you pay tithes? 75; Tithing is not for God, 76; The things that are God's, 77.

## L

- Lee, Elder Harold B.** ..... 128  
 Address of Brigham H. Roberts, 128; A call to higher wisdom, 129; Faith of space scientist, 129; Supreme intelligence designed universe, 130; The principle of revelation, 130; Scientific discoveries inspired, 130; No easy road to knowledge, 131; Gifts of Spirit enjoyed by faithful, 131; God in the still small voice, 131.
- Longden, Elder John** ..... 137  
 Most powerful weapon, 138; Meaning of preparedness, 138; Constant preparation needed, 138; Prepared to live eternally, 139; Example of being prepared.

## M

- Monson, Elder Thomas S.** ..... 123  
 Advent of promised Messiah, 123; Can any good come out of Nazareth, 123; From Nazareth came the Perfect One, 124; From Nazareth came sight, 124; From Nazareth came strength, 124; From Nazareth came life, 125; From Nazareth came divine deeds, 125; From Nazareth came peace, 125; From Nazareth came courage, 125; From Nazareth came Christ, 126.
- McConkie, Elder Bruce R.** ..... 19  
 Salvation in Christ, 19; Record of American prophets, 19; Restoration of gospel, 20; Confirms divinity of work, 20; An added witness, 20; Book of Mormon is true, 21.
- McKay, Elder David Lawrence** ..... 4, 90, 143
- McKay, President David O.** ..... 4  
 Thanksgiving for blessings, 4; The greatest event of history, 5; Reality of the resurrection, 5; A stupendous miracle, 5; Gloom of death banished, 6; Testimony of eyewitnesses, 6; Latter-day witness, 6; The way, the truth and the life, 6; Virtues of perfect character, 7; Love of truth, 7; Justice, 7; Honesty, 7; Wisdom, 8; Benevolence, 8; Virtue of self-control, 8; Loss through indulgence, 8; A troublous age, 9; True guide to mankind, 9; Testimony of risen Lord, 9; Divinity of restored church, 9.
- McKay, President David O.** ..... 90  
 Impression made by guide, 90; Authority given from on high, 90; Youth need religion, 90; Religion stabilizes society, 90; Religion satisfies the soul, 91; Three great needs, 92; Religion gives purpose to life, 92; Immortality and eternal life, 92; God a personal being, 92; Stand on true education, 93; The role of religion, 93; Promulgation of truth, 93; Development of moral and spiritual values, 94; Responsibility of priesthood, 94.
- McKay, President David O.** ..... 143  
 Instructions of conference, 144; Faith in Christ, 144; Acquire truth and virtue, 145; Government by priesthood, 145; Gospel our anchor, 145; Divine protection real, 145; Gratitude for missionaries, 146; Loyalty of servicemen, 146; Blessings for officers and members, 146.

## P

<b>Packer, Elder Boyd K.</b> .....	33
Call to military service, 33; Repudiation of responsibilities, 33; Nephites taught defense, 34; Message of First Presidency, 34; Citizenship responsibility, 35; Exemplars of righteousness, 35; Righteous not lost, 35; Stay close to Church, 35.	
<b>Passed Away, Those Who Have</b> .....	69
<b>Petersen, Elder Mark E.</b> .....	59
America's divine destiny, 59; A crucial time, 59; Need divine help, 60; Threat of atheism, 60; Warning of wise men, 60; Editorial urges action, 61; Means for survival, 61; God can solve problems, 61; Obedience required, 62; Evil cannot bring good, 62; Put trust in God, 62; Serve the God of the land, 62.	
<b>Priesthood Meeting, General</b> .....	89

## R

<b>Richards, Elder Franklin D.</b> .....	13
Qualities necessary for success, 13; Experiences develop patience, 13; A stabilizing influence, 13; Ways to develop patience, 14; Need for patient preparation, 14; Patience in family life, 14; Patience in church work, 14; A mighty virtue, 15; Gospel incorporates patience, 15.	
<b>Richards, Elder LeGrand</b> .....	120
Know God other than by hearsay, 120; We speak that we do know, 120; God's eternal truth, 121; Experience of the Apostle Paul, 121; Story of Joseph Smith, 121; Testimony worth more than all else, 122; Readiness to testify, 122.	
<b>Romney, Elder Marion G.</b> .....	113
Permanence of God's power, 113; Prophecies envisioning our day, 113; Teachings of history, 114; Our path today, 114; Inspired solution, 114; Ways to permanent peace, 115; Followed in apostolic church, 115; True gospel restored, 115; Urgency of message, 116; Glorious day approaches, 116.	

## S

<b>Salt Lake Tabernacle Choir and Organ Broadcast</b> .....	148
<b>Second Day—Afternoon Meeting</b> .....	67
<b>Second Day—Morning Meeting</b> .....	48
<b>Second Session</b> .....	25
<b>Seventh Session</b> .....	127
<b>Sill, Elder Sterling W.</b> .....	15
We would see Jesus, 16; This is life eternal, 16; Jesus found in different ways, 16; A well of living water, 17; The greatest enrichment, 17; Black night of apostasy, 17; Gospel shall be preached, 18; Testimony of modern prophet, 18; Unseen spiritual powers, 18.	
<b>Simpson, Bishop Robert L.</b> .....	117
Concern for girls, 117; Here by divine assignment, 117; Instructions to be followed, 118; Guidelines in scriptures, 118; Personal health habits, 118; Moral code unchanged, 119; Wait for temple marriage, 119; Urged to stay sweet, 119; Partnership with God, 119.	

Sixth Session .....	107
Smith, Elder Eldred G. ....	42
Jesus Christ the creator, 43; Literal Son of God, 43; Before Abraham was I Am, 43; The resurrection and the life, 43; Thou art the Christ, 44; Dominion over creations, 44; Christ's great mission, 44; Our Savior and Redeemer, 44.	
Smith, President Joseph Fielding .....	67, 73, 78, 80, 83, 88
Smith, President Joseph Fielding .....	10
Reasons for prayer, 10; Segregation after resurrection, 11; Gift of eternal life, 11; Freedom to obey, 11; Habits easily formed, 11; Work for man's benefit, 12; Importance of service, 12.	
Sonne, Elder Alma .....	40
Formula for peace, 40; Plan for man's redemption, 40; Mission of the Church, 41; The gospel plan, 41; Mission of the Holy Ghost, 41; Man a child of God, 42; No substitute for God's plan, 42; A modern prophet, 42.	
Spoken Word, The .....	148
Stapley, Elder Delbert L. ....	26
Voice to all men, 26; Light and truth forsake evil, 26; Teach children light and truth, 26; Example in life of Jesus, 27; The bondage of sin, 27; Obedience brings blessings, 27; God is light, 28; Unfruitful works of darkness, 28; Opposing forces in life, 29; Life made up of choices, 29; King Benjamin's message, 30; Easier to walk in the light, 30.	
Statistical Report 1967 .....	68
Sustaining of General Authorities and Officers .....	70

## T

Tabernacle Choir and Organ Broadcast .....	148
Tanner, President N. Eldon .....	25, 30, 33, 36, 40, 42, 45, 47, 48, 49, 54, 59, 63, 66, 89, 94, 99, 105, 127, 128, 132, 134, 137, 139, 143
Tanner, President N. Eldon .....	108
Evils of alcohol, drugs and tobacco, 108; Dangers of tobacco, 109; Case of drug addict, 109; Experience of young woman, 110; The alcohol problem, 110; Tragedy from drinking, 111; Widespread use of liquor, 111; Avoidance of alcoholism, 112; Keep the Word of Wisdom, 112; Protection of youth, 112; Testimony, 112.	
Taylor, Elder Henry D. ....	30
What is man, 31; Mission of Adam and Eve, 31; Ideal home environment, 31; Security never granted, 31; "Men are that they might have joy," 32; Rewards of life, 32; Greater blessings promised, 32.	
Third Day—Afternoon Meeting .....	127
Third Day—Morning Meeting .....	107
Third Session .....	48
Tuttle, Elder A. Theodore .....	134
Love Lost, 134; Joy in home experiences, 134; Questions for young men, 135; Questions for young ladies, 135; Questions for parents, 135; Your parents love you, 136; Why God loves us, 136; Family to be perfected, 136.	

## V

- Vandenberg, Bishop John H.** ..... 45  
Preexistence of man, 45; Divine purpose to life, 46; Futility in false  
idols, 46; Followers of Christ, 46; Appreciation of home teacher, 46;  
Follow the Lord, 47.

## Y

- Young, Elder S. Dilworth** ..... 84  
Stirring times for seventies, 84; Call to preach the gospel, 84; Work  
to be orderly, 84; Accomplishments through faith, 85; Witness of  
living testimony, 85.







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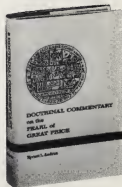
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